

CASE

Episcopal Clergy

And of THOSE of the

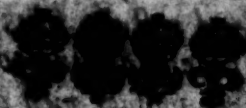
Episcopal Perswasion,

Considered, as to the granting them

TOLERATION & INDULGENCE

THE THIRD PART

In answer to the Survey of the Case &c.



Printed in the Year 1705.

IF Men would be themselves, and be content that others should be in the Choice of their Religion, the Servants of God and not of men, if instead of being zealous Papists, earnest Calvinists, rigid Lutherans, &c. they would become themselves, and be content that others should be, plain and honest Christians, if all men would believe the scripture, and freeing themselves from Prejudice and Passion, would sincerely endeavour to find the true sense of it, and Live according to it, and require no more of others than to do so, and not refusing their Communion to those that do so, would so order their publick service of God, that all may, without scruple, or Hypocrisy, or Protestation against any part of it, joyne with them in it: who does not see, that seeing all necessary truths are plainly and evidently set down in Scripture, there would of necessity be among a linnen in all things necessary, Unity of Opinion, and (notwithstanding any other Differences that are or could be) Unity of Communion, and Charity and mutual Toleration, by which means all Schism and Heresy would be banish'd the world, and those wretched Contentions, which now rend and tear in pieces, not the Coat, but the Members and Bowels of Christ, with mutual Pride and Tyranny, would speedily receive a most blessed CataKrophe.

This presumptuous imposing of the senses of men upon the word of God ---- and Laying them on Mens Consciences ---- this deifying our own Interpretations, and tyrannous enforcing them upon others, this restraining the words of God from that Latitude and Generality, and the understanding of men from their Liberty, where Christ and his Apostles left them, is and has been the only Fountain of all Schisms in the Church, and that which makes them immortal ---- *Ridente Turca, nec dolente Iudæo* ---- Let those leave claiming Infallibility, that have no Title to it; & let them that in their words disclaim it, disclaim it likewise in their Actions. In a word, take away Tyranny which is the Devils Instrument to support Errors, Superstitions and Impieties, in the several parts of the world, which could not otherwise long withstand the power of Truth: I say, take away Tyranny, and restore Christians to the just and full Liberty of captivating their Understanding to the scripture only, and (as Rivers when they have a free passage run all to the Ocean) so, it may well be hop'd, by Gods Blessing, that Universal Liberty thus Moderated, may quickly reduce Christendom to Truth and Unity. *Idem. c. 4. n. 16.*

THE CONTENTS.

THE Preface. The Occasion of these Papers.

A View of the first Section of the Survey. p. 3.

The Motives for making his Survey considered. §. 1.

If the Case was written with Passion? §. 2.

If the Divine Right of Episcopacy cannot be pleaded for, without dangetous designs? §. 3.

A View of the 2d. Sect. of the Divine Institution of Prelacy. p. 3.

If the Rule agreed upon is observed by the Presbyterians? §. 1.

If the 2d. §. of the Case deserves the Surveyors Censure? §. 2.

If his 2d. Remark on it is pertinent, and if it is not applicable to other Church-men as well as to the late Prelates? §. 3. 4. 5. 6. 7. 8.

If what is said of our Lord his establishing his Religion by perswasion, and not by Constraint or force, deserves Censure? §. 9.

If it cannot be easily known what Imparity is aim'd to be proven in the Case, §. 10.

That a Bishop has an immediat relation not only to the Presbyters, but also to the People. §. 11.

That there is no Contradiction between the 8 and 15 §. of the Case. §. 12.

That the showing the Imparity of Office-bearers in the Church before Christs Incarnation is not impertinent. §. 13.

That the Argument for an Imparity of Pastors from our Saviours own Institution is valid. §. 14.

That the Argument from the Apostles their continuing this Imparity in their own practice is valid. §. 15. 16.

That no Commission can be shown in Scripture for Presbyters to Ordain Presbyters §. 17.

That the Presbyterians reasoning against Independents concludes more forcibly against themselves. §. 18.

(t)
That the *Imparity* practis'd by the *Apostles* was not to be temporary but perpetual. §. 19.

That *Timothy* and *Titus* their being call'd sometimes from their Posts, does not prove that *Ephesus* and *Creta* was not committed to their Charge. §. 20.

That their being call'd *Evangelists* does not prove this, more than their being call'd *Deacons*. §. 21.

If *Act. 20.* proves that *Timothy* had not the chief care of the Church of *Ephesus*? §. 22.

That the proof brought for *Imparity* from the *Epistles*, to the 7 Churches is not invalidated by the Author. §. 23.

That the repeating this Evidence from *Holy Writ*, having never been baffled, is not so absurd as the *Grambe* recolla of Ordinary and Extraordinary. §. 24.

That the Holy *Apostles* and *Timothy* and *Titus* and the Angels of the 7 Churches were to have Successors, and so were not Extraordinary. §. 25, 26, 27.

That the same, *Imparity* being the Universal practice of the Primitive Church, makes the Presbyterians without excuse. *Ignatius* not brought in by head and Shoulders. §. 28.

That the adducing also the practice of the Primitive Church is not the throwing up the principle of Divine Writ. This made appear by some other Instances. §. 29. 30. 31.

The *Savoyers* hard Character of the testimony of the Ancient Church, of dangerous Consequence, §. 32.

The state of the Question. §. 33.

The Universal primitive practice a good interpretation of the *Apostolick*. §. 34.

The Primitive Church Government form'd according to the Model given by our Lord and his Apostles, §. 35.

The Primitive Church produce the lists of the Bishops of the principal Churches from the Apostles downwards: §. 36.

Thy look'd upon the *Episcopal Office* as of Divine Institution. §. 37.

The Nature of the *Imparity* practis'd in the Primitive Church, §. 38.

The Bishops Power and Authority in the Primitive Church §. 39.

That

(1)

That such an *Imparity* was *de facto* in the Primitive Church, made appear by Testimonies of the first 3 Centuries. §. 40. to 44.

The Defectiveness, Ambiguity, Partiality or Repugnancy of the ancient Records is not such, as that it does not appear that this *Imparity* was the Universal Primitive practice. §. 45. to 48.

The weight of this Evidence. §. 49.

SECT. III. *Of the Reformation from Popery.* p. 46.

That the saying that the Episcopal Government continued to be the Government of the Church for 1500 years is not the owning of the Roman Hierarchy to be of Apostolick Original. §. 1.

That the Case does not charge the Reformed Churches with the Guilt of Schism. §. 2. and 3.

Their charging the Church of Rome with it sufficiently warranted by the Case. §. 4.

The imposing of new Articles of Faith is unlawful, and makes a Schism from the Primitive Church. §. 5, 6.

A Passage of a Letter from John Deodate, with Respect to the Church of England. §. 7.

That the greatest part of the Reformed Churches retained an *Imparity* of Pastors. §. 8, 9, 10.

His wrong Survey of the Confessions of *Ausburg, Saxony, VVirtemberg, Bohemia, Poland.* §. 11. to 15.

That the Nature of Mankind and of Christianity justifies the preference of *imparity* to *parity*. §. 16.

SECT. IV. *Of the Reformation in Scotland, and the Government of the Church there from the Reformation.* p. 66.

Evidences of the Judgment of our first Reformers as to an *Imparity* of Pastors. §. 1.

If also their practice they established Episcopacy? and if Superintendents were Bishops? §. 2.

If the Surveyors Reasons against this be of any weight? §. 3.

If the beginning of our Confusions is to be dated from the Settlement of *Parity* in this Church? §. 4.

If Dr. Burnet makes the Bishops themselves to have been the cause of all our Troubles? §. 5.

If in his *Memoires of Hamilton* he does not make appear, That the Presbyterians were the cause of all the Bloodshed and Confusion wherewith this Nation was over-run? §. 6. to §. 26.

(4)

A passage from the E. Cl. History to the same purpose §. 27.

Sect. V Of the Case of the Episcopal Clergy, and Re establishment of presbyterial Government at the Revolution. Pag. 87.

The Surveyors plea to free the presbyterians from the Guilt of Schism. §. 1.

Why it is needful to enquire into the Nature of the Churches *intrinsic* power, and of the Kings Supremacy in matters Ecclesiastical.

§. 2.

Of the Nature of the Church and its *intrinsic* power. § 3. to §. 10.

Of the power of a Christian Magistrate in Ecclesiastical matters § XL to XVIII.

Of matters of Fact as to these powers. 1. Before the Empire became Christian. §. XIX.

After it became Christian, the Encroachments of the Papacy on the Civil power. § XX.

The Encroachments made upon it by the Scots Presbyterians §. XXI. XXII.

How unlike this is to the Spirit of Jesus Christ. And if there is not need that the supreme Civil power extend to persons and matters Ecclesiastical as well as Civil. §. XXIII.

This may be done without invading the *intrinsic* power of the Church. §. XXIV.

When it is that the Debates between the Church and the civil powers are greatest. §. xxv.

That the Acts of Parl. about the Supremacy, and the Episcopal Clergy their Behaviour therein, do not deserve all the Clamour and Reproach thrown upon them, and will never justify the Schism of the presbyterians. § xxvi. to xxxviii.

Two mistakes of the Surveyor, as if the sole Ecclesiastical power had been settled in the person of the King; and the sole power of Ordination and Jurisdiction in the Bishops. §. xli, xlii.

That the power of every Minister is as much, if not more limited in the Presbyterian than in the Episcopal Government, and inconsistent with the Notion of every parish Minister's being a Bishop; §. xliii, xlii.

That the present Kirk Government is a State-prelacy. §. xlv.

The Complaint of the hard Measures given to the Episcopal clergy justified. §: xlv. xlvii.

Sect.

Sect. VI. Of the Necessity of a Toleration, and Grounds of Separation from (or rather not entering into) presbyterian Communion. p. 249

That the presbyterians are guilty of a most grievous Schism §. iii, iv.

Their mission not sufficiently cleared §. v.

That the terms of Ministerial Communion in the presbyterian Kirk are such as the Ministers of the Episcopal persuasion cannot comply with, particularly the Associations now Ecclesiastically established. §. vi, vii, viii.

The Surveyors reasoning about our Lords Prayer considered. §. ix, to xv.

Some of the Reasons of the Answer in writing to S. H. C. of C. his Essay on the Lords Prayer considered. §. xi, xii, xiv.

Of Uniformity in Doctrine, and of the Antinomian Doctrine, and the Foundation of it. §. xvi, xvii.

A Citation concerning Preaching, out of Mr. Chatters his Letters of the Corruption of the Age, &c. §. xviii, xix.

The great Importance of giving a true, just and simple Representation of Christianity, and the dangerous Consequence of the contrary practice, made appear in some instances. §. xx. to xxxviii.

The Presbyterian Form of Baptism not sufficiently justified by the Surveyor. §. xxxviii.

If the Scots Covenants were consistent with the Doctrine of Jesus Christ? §. xxxix. to xlix.

If the well meaning people in the West are not the true Scots Presbyterians? &c. §. L. to LIII.

If the terms of Presbyterian Communion can abide the Test of being measured by the Institution of Jesus Christ himself? §. LIV.

If the Presbyterians have not espoused some of the worst & most mischievous principles and practices of the Church of Rome? §. LV.

If there was need of a warrant from those of the Episcopal Perswasion to exhibite in their Name the Grounds of not entering into the Presbyterian Communion? §. LV.

The Surveyor Rill mistakes the Question: and the plain State of it. §. LVII.

The Writer of the Case owns the distinction between the Essentials

(4)
dials and Accidentals, the Substantials and Circumstantials of Religion, which the *Socies* Presbyterian principles and Practices seem to confound. *¶* at VIII. to LKII.

The Sum of the Plea by those of the Episcopal persuasion for a Legal Toleration: and the proposal of it agreeable to the principles of the writer of the *Case*. S. LXIII.

The Lamentable divisions of Christendom. S. LXIV.

The fatal effects thereof. S. LXV. to LXXI.

The duty of all, especially of the Ministers of Religion, to labour after fit Remedies. S. LXXII. LXXIII.

Several sorts of Union to be considered.

An Unity of Judgement in all things not to be hoped for. S. LXXIV.

An Unity of Profession as a condition of Communion not to be extended farther than the Essentials of Religion. S. LXXV.

Of an Union in Communion S. LXXVI.

An Union of Hearts and affections, which in our practice comes in the last place, ought to be first laboured for. S. LXXVII.

In order to which a friendly Cessation among the respective parties of Christendom, and a mutual Toleration and bearing with one another, seems most necessary; and that their lies an Obligation on them so to do. S. LXXVIII.

The Reasons of this S. LXXIX to LXXXIX.

The ways of the several parties for the propagating and upholding of Christianity too different, for the most part, from that of Jesus Christ: S. XC.

The persuasive to mutual forbearance and to aspire after the true Spirit of Jesus Christ summ'd up. S. XCI: to the End.

ERRATA.

Page 35 Line 35. for whom both Read both whom, p. 53. l. 17. for. and that, r. and even those, p. 64. l. 8. f. Ellans r. Xian, p. 76. l. 22. f. protest r. protest, p. 83. l. 34. f. Inventions, r. Intentions, p. 113. l. 14. f. again, r. against, l. 31. f. a, r. the, p. 115. l. 22. f. desire, r. define p. 139. l. ult. f. sey yam r. mag, yet p. 154. l. 10. f. word-Authority, r. word and Authority.

The Preface Containing the Occasion of these Papers.

THE *Queens* most excellent Majesty, after her coming to the Throne, being convinced that the *Episcopal Clergy and People in Scotland*, had as such, met in the former Reign, with hard measures, was desirous they should have more of the Countenance and protection of the Government; and for that end was graciously pleas'd not only to write to the Right Honourable the *Lords of her Privy Council* in Scotland to afford them more countenance, but also to recommend it to her *High Commissioner* for the Session of Parliament 1703 the *Duke of Queensberry*, to see to the granting them a Toleration by Act of Parliament: which tho' it was mov'd by some of the Honourable Members in the House, and the draught of an Act brought in for that end, yet his Grace, for reasons of State, prevailing to have it delayed till some other Acts were first pass'd, and these, because of some Differences arising, not being put to the Vote, this also came to be no more Mov'd in Parliament.

2. In the mean time the *Presbyterian Ministers*, taking from the very first the Alarm, made the Pulpits ring with warm *Declamations*, fill'd the Town and Country with *Printed Sermons, Letters, Essay's, Threefold Cords, Speeches without Doors*, and I know not how many other Pamphlets, containing bitter *Invectives* against both it and the People, for whom it was demanded, and the *Commission* of the General Assembly not only sollicit'd the Members a part but gave in a very *unkindly Representation* to the Parliament, against the *Episcopal Clergy and People*, and the granting them a Toleration.

3. The *Episcopal Clergy* found themselves obliged to wipe off the reproaches, which with so *Little Humanity and Candour* had been thrown upon them, and to plead the Justice and Equity of their Cause. And the Paper call'd, the *Case of the Episcopal Clergy &c.* happening

to be one among the first of those which were published on their behalf, was attacked first in the Appendix to the Gentlemans Letter concerning Toleration, and then in the Remarks, with so Little of that Ingenuity, Candour and Humanity that becomes *Men*, and that *Charity* that becomes *Christians* and *Ministers* of the Gospel, that the Author of those Pamphlets had, in the opinion of impartial Readers, done more hurt than Good to the Party for which he appeared. However this gave occasion to a further clearing of the Matters in difference, first by a *Postscript* in answer to the foresaid Appendix, and then by a *Second Part of the Case* in answer to the Remarks.

4. Sometime after this 2d part was out of the Authors hands, there came abroad another Pamphlet called a *Survey of the Case*, &c. the Author of which affected at least a greater air of discretion, tho' with an equal measure of Confidence and no small contempt of others. Now tho' the Answer to the Remarks may serve for an answer to the Survey too; Yet since the Survey is said to be written by one of the Professors of Theology among the Presbyterians, and to be much esteemed by the whole Party, I shall take the freedom to survey it, as perhaps the Author may see it fit to do so too. I am so perswaded of the Justice of the Cause pleaded for in the *Case*, and so little in Love with a reviling or trifling Spirit, that I do heartily consent to the weapons and Laws mentioned by the Author, *to fight with the fair dint of close and solid reasoning, as being more Christian and manly, and not with the envenomed weapons of scurvy and reviling words, and not to shift the main strength of the Arguments brought against it.* And if the Author and his Brethren and all of us had, and did use the same weapons, and observe the same Rule, and that with the Spirit of *Charity* and *Meekness*, we might come the sooner to understand one another, lessen our Differences, and discover where our mistakes lie. It is strange that all of us professing to walk by the same Rule, the Word of God, we should differ so much in the application of it. Did we observe the necessary Duties plainly enjoyn'd in it, were our Hearts and Lives conformed to the Spirit and Life of our Lord Jesus Christ; did we *Love one another*, I am sure we would come quickly to agree in other things, and wherein we might still differ, would bear with one another.

I come to consider the Author's

FIRST Section and Introduction.

1. When any thing is pleaded in behalf of the People of any Perswasion, it is generally still done in name of them all, tho it is not by concert, especially where the *Reasons* are obvious to all, and they who wrote after the *Case* did advance other important ones not mentioned in the *Case*, and the *Reasons* therein given do not contain the grounds of separation from any Party, but their *Reasons* why they cannot enter into the Communion of a Party in which they never were. And therefore these needed not have mov'd the Author to publish a Survey of the *Case*, especially since some of his Brethren had undertaken that Province already.

2. Impartial Readers do not blame the *Case* as written with *Rancour* and *Passion*, and the Instances given by the Author of the *Survey* do discover no such thing. The first we see is a plain Truth told by K. James VI. to his Son as upon his Testament; And the other, appears from the *Seditious Pamphlets* and practices spread among them at that time.

3. It is strange to see the Author with his Friends make such an *Outcry* against the Writers on the other side for pleading the *Divine* and *Apostolical Right* of Episcopal Government, as if this could not be done without more dangerous designs than the craving a Toleration. Do not the *Presbyterians* in England among their other *Reasons* for a Toleration plead the *Divine Right* of *Presbyterian Government*? Did not those in Scotland the like in the Reign of K. Charles II? And why should it be thought a Crime for those of the *Episcopal* perswasion to do the same in behalf of Episcopal Government? Is not the Consequence as evident with respect to the one as to the other? The perswasion of any Party that their *Church Government* is of *Divine Institution* does not oblige the *Civil Magistrat* to receive and establish that Government, unless they can persuade and convince him of it too, without which they can only plead for a *Toleration* and *Indulgence*, they doing nothing to disturb the publick peace.

I proceed to the Author's

SECOND Sect. Of the Divine Institution of Prelacy.

1. He grants p. 3. that there is a solid and good foundation laid down

down in the *Case*, wherein he says true Presbyterians will joy, viz. that those things which concern the Religion of Jesus Christ are not to be measured by the Laws of a Kingdom or by the Decrees of a Church, but by the Institution of Jesus Christ himself; And that we are to measure the Institutions of Jesus Christ, not by the Acts of General Assemblies but by the Records of Divine Writ. And this he says he shall be careful to mind, in examining what ought to be measured by this Rule. It is a great matter to agree in one common Rule, and were we impartial in measuring things by it on each side, we might soon come to discover wherein we swerve from it. And since we are speaking of this Rule, pray, let the Author measure by it the Institution of Lay Elders, since they make so great a part of the Spiritual Office-bearers in the Presbyterian Kirk Government, and let us see from the Records of Divine writ, that Jesus Christ did institute one sort of Presbyters or Spiritual Elders who are not totally nor finally dedicated to Sacred employment, but statedly left to secular Callings, nor have Office power in *actu primo* in all Churches, as Ministers have, nor have Power of the Keys of binding and loosing, nor of Preaching the Gospel, nor of administering the Sacraments, nor are ordained by Prayer and Imposition of hands, but yet are empowered to judge Authoritatively of Ministers Doctrine, and are authorized to admit into and cast out of his Family the Church, and let this appear by such plain evidence of Scripture as would convince any indifferent and impartial Judge.

2. One would have thought that the 2d. §. of the *Case*, of which our Author cites the first and last words in the 2d. §. of his 2d. Sect. might have pass without any severe Reproof. However he thinks fit to give two Remarks upon it. One, of an Omission, because in speaking of the great design of our Saviour coming into the world, what is advanced "respects only, as he says, Christ's Prophetick and not his Kingly and Priestly Offices. When occasionally any important point of Religion is mentioned, a man does not always make a Confession of his whole Faith: But however what the Author carps at as omitted, is I think included in it, what is said there being the great Design of all his Offices, and both of his Words and Deeds. For as our Prophet He hath taught us, that, *denying ungodliness and worldly Lusts, we should live soberly, righteously and Godly*

[5]

in this present world. As our Priest, he gave himself for us that he might redeem us from all iniquity, and purify us to himself a peculiar People zealous of good works. And as our King, He requires that we let not other Lords, the World and Self rule in our hearts, that we deny our selves and yield up our wills wholly to him: that he may govern us by his Spirit and by his Laws. *And the End of the Commandments is Charity. The Kingdom of God is within.*

3. Our Author seems to speak in a scornful manner (which is the Air of the whole Survey) of measuring things by their first source and Original, and says, which is his 2d Remark, "Seeing things must be so measured, he would have the late Prelat tried by this Rule, and he leaves it to the world to judge, if then spiritual Lordships &c. were suitable Examples of that Humility, &c. that our Lord taught his Disciples. To look back oft to the first source and Original is certainly the surest way to correct and amend things, even as we see the Mathematicians have still recourse to their first simple Principles of Postulates and Axioms and the Laws, Life and Institutions of Jesus Christ being such to us Christians, it were good we never had our eyes off them, that we might correct and amend our Faults by that Divine Original.

4. As to the particular Application the Author makes, far be it from me to justify the *unsuitableness* of any Christian, let be Churchman or Prelate, to the *Humility and self-denial* that Jesus Christ has taught us: but to make a right Judgement of things with respect to the several Parties, it is fit to consider them in a due manner. First then, the Matter in debate is not, if *Spiritual Lordships, Secular Power and Dignities* &c. (all which are extraneous to the Office of a Bishop) but if *Imperity and subordination among Pastors, the superiority of Bishops above Presbyters, is consistent with that Humility, Mortification and Self-denial that Jesus Christ requires in all his Disciples?* Now this I think the Author cannot deny: for he grants that the *Apostles* were *superior* in Office to the *Elders*, whom they ordained, and I hope he will not say, that they were not so too, in *Humility, Mortification and Self-denial.*

5. 11. When Christianity became the Religion of Empires and Kingdoms, and Emperors and Princes became Christians, they were desirous to do Honour to the Religion they profess'd, by giving

Civil Honours to the Ministers of it, in their several degrees. When they had sown to them Spiritual things, they thought it their duty to let them reap of their carnal Things, giving every Bishop the Honour of a Nobleman or Lord, and every Presbyter that of a Gentleman (and it may be our Author would be offended if this quality were denied him, or any of his Brethren, tho' perhaps it is not due to them all by Birth) they endued them also with plentiful Revenues suitable to their respective Degrees, as supposing none would employ them to better purpose, they call'd also the chief of them to be of their Council, as believing they would give the best advice for the publick Good. The Nobility also when first converted to Christianity, having learned to esteem every man better than themselves, thought it no ways unbecoming them to give this expression of it, in shewing their Regard of Religion and the Ministers of it. Now the Question is, if they receiving all these, could be Examples of Humility, Mortification and Self denial. The giving of Honour to Others is not evil, but the Love and desire of Honour or of Praise is evil and contrary to Humility. Temporal wealth and Revenues are not evil in themselves, but the Love of them is Covetousness, and the taking the Liberal and plentiful use of them is Sensuality, and contrary to Mortification. The being called to the Councils of Kings and Princes is not evil in it self. But to Love and desire it is Ambition and to meddle with it uncall'd is to be a busy body in other Mens Matters, & contrary to Self denial. To be preferred by others to themselves, is not evil in them that do it, but to Love and desire this Preference and the uppermost rooms, is great Vanity and Pride. Now if a Man were truly Good, he would in such a state be as a City set upon an Hill, and as a Candle plac'd in a Candlestick would give light to all that are in the house: His Humility would shine thro' the vail of Honour put upon him. Of all his Revenues he would look upon himself to be only a Steward, taking what was simply necessary for himself, and distributing to others as they had need. The more that others prefer'd him, he would be the more mov'd to deny himself. The pious advice of such would be a blessing to the State, and would lead to that Unity which is like the precious Ointment on the head of Aaron, that ran down upon his beard, even to the skirts of his Garments.

6. III. Good men, Ecclesiasticks, have had great Honours done them
and;

and yet were full of *Humility* and *Self denial*. How great Men were *Aaron* and *Samuel*? and as humble as Great. We see the first *Believers* sold their Possessions, and laid the price of them at the Apostles feet, who for this were nothing the valuer, nor more prodigal on their own backs and bellies, but distributed to every man as they had need. How many *Bishops* have been extraordinary *Examples* of *Humility*, *Mortification* and *Self denial* in the midst of worldly Affluence and Honour? *Charles Borromeo* Arch-bishop of *Milan* was a famous Instance of this in the 16 Age. And blessed be God, there were not wanting some instances, even among the Bishops of the last Establishment in *Scotland*. *Lighton* and *Scuhal* were an Ornament to their Age and Character, as to both I appeal to the Testimony of the Bishop of *Sarum*, who had the happiness to know them well & as to the last, so that also of *Mr. Meldrum*, Professor of Theology at *Edinburgh*, whose Ordinary he was for many years, and for whom *Mr. Meldrum* had a just reverence.

7. IV. If some Bishops have abus'd the outward temporal Advantages annexed by the Civil Powers to their Office, and have been far from being *Examples* of that *Humility*, *Mortification* and *Self denial* that our Lord taught his Disciples, even to *Ministers*, and even *Presbyterian Ministers* may have been guilty of the same evil, and their temporal Advantages are such as serve often to minister to their corrupt Appetites and Passions. A man needs not always a Lordship, and a great Estate to incite him to indulge corrupt Nature. Lesser things may do it. Thus some of them perhaps may take a very free and plentiful use of the Creatures, as being allotted for them; Others may heap up riches and leave a more plentiful Fortune than most of the Bishops; others may discover as much Vainety in the Ornaments of their Houses, and in their own and Childrens apparel; they may Love as much the uppermost rooms at feasts, and the chief places in the Synagogues, and greetings in the markets, and be as vain of Rabbi, Master, as the Bishop of my Lord, and of my Lady's placing them by her self at the head of the Table, as the Bishops of their precedency to some others, and may meddle as much in State affairs as ever did the Bishops (witness the days of the Covenant, and of the Solemn League) yea and in mere Civil pleas, by being Solicitors with the Judges about them. And as much of Pride, self will, and self seeking, has appear'd from under a *Presbyterian Cloak*, as a *Bishop*

shops Gown. And for Publick Offices *Ministers* have been Lords of Session, and Residents at the Courts of Princes. And there is one sort of Sacred Church-Officers, *Ruling Elders* I mean, who may be, and have been the *King's* and *Queen's* Majesties High Commissioners, were and are *Officers of State*, Privy Councillors, Members of Parliament, Lords of Session, Earles, Lords, Barons, Officers of Armies, having splendid Retinues, ample Revenues, &c. and yet are Commended by *Jesus Christ*, in the opinion of the Presbyterian Ministers, to be *Rulers of his Church*, and Examples of that Humility, Mortification, and self denial which he taught his Disciples. In short these have been as humble and self denied Bishops, as Presbyterian Ministers and Ruling Elders; and Presbyterian Ministers and Ruling Elders as far from being fiteable Examples of that Humility, Mortification and self denial, that our Lord taught us, as some Bishops may have been. So that neither have reason to justify themselves and upbraid the other; but to lay our hands on our mouths and our mouths in the dust, and acknowledge we have all Sinned, and remember and follow our Saviours Counsel, to *cleanse first that which is within the Cup and Platter, that the Outside of them may be clean also*.

8. V. If we compare the *State* of Ecclesiastick Persons, of those who set up to be the Ministers of *Jesus Christ* in the latter ages, with that Model our Lord left us in his own practice and that of his Apostles, and of the Pastors of the Primitive Church, we may find a great dissimilarity of the first from the last, and that this perhaps is no small occasion of the universal Corruption of the Church of God. As our Lord himself was as free and loose from all outward and worldly things in Possession, as he was in heart and affection; so he would have his Disciples whom he called to be the Instruments of the Conversion of others, to be so to; as well knowing how hard it would be without this, to have their own inward Corruption mortified, or that they should either enter themselves, or guide others into the Kingdom of Heaven. He himself had not where to lay his head, and the Disciples, whom he call'd forsook all and followed him. He and the twelve did live in one common Society, and one of them who proved the Traitor carried the bag. The Apostles after our Lords Ascension lived the same abstract Life from the world, which
even

even led the first Converts to Christianity, to sell their Possessions, and lay the price of them at the Apostles feet, who distributed to every man according as he had need, and set a part Stewards or Deacons for that end. And thereafter in the Primitive Church, there being no other Revenue for Church-Men but the Oblations of the People, out of these the necessities of the Bishop and Clergy, the sustentation of the poor, the Sick and Strangers, the Reparation of Churches, were provided for, by the Care and Oversight of the Bishop. The Revenues of the Church encreasing by the Bounty of Princes and Others, Covetousness and Luxury crept in with them among the Churchmen, and tho' their Sanctity at first procur'd them Wealth, yet at length their Wealth destroy'd their Sanctity; *Falsa devoravit matrem*. And that of which properly they were but Stewards, and out of which they were only to have their necessities supplied, they wholly appropriated the use of it to themselves. And thus every one by degrees would have Houses, Lands, Benefices, allotted to themselves, which they might improve to their own privat advantage. Whether the practice of our Saviour and his Apostles, and that of the Primitive Church was design'd to be but Temporary and extraordinary, with respect to the State of the Church then, which had not the Countenance of the Civil Powers, and if the present Practice and Establishment, do better serve the Ends of Christianity now, I shall not take upon me to judge.

9. What our Author p. 6. carps at about the method, which it is said our Lord used, by which to establish his Religion, viz. by *Perswasion* and *Teaching*, and not by *Force* and *Constraint*, has been already considered in the 2d part of the *Case*, p. 1. and in saying, That the Presbyterians cannot be justly charged with using the methods of *Force* and *Constraint*, he does well to add, *since the Re-establishment of their Government*, for their former violences in the Days of the National Covenant, and of the Solemn League are too notorious to be denied: and even since the Re-establishment, the settling of Ministers by *Dragons* looks something like force: And without the *Constraint* of Civil Authority, it is known how few Presbyterian Ministers would have been settled in the North. After it was said that our Lord did not establish his Religion by *Force* and *Constraint*, but by *Perswasion* and *Teaching*, upon the adding, That when many of his Disciples

left him, he gave them free Liberty, and opened the Door to let the Twelve go too, if they pleased, saying, *Will ye also leave me?* None but they who read it with an evil Eye, would have found the Gloss to be, *that he would not so much as perswade them to stay,* as the Surveyor does; but that if his Perswasions did not make them willing, he would not constrain them by Force. And because the Author says, This is a *gloss* he never met with before; I shall point out to him, where he may find the like from a most pious Bishop and Martyr in the Primitive Church, Cyprian in an Epistle to Cornelius, being the 3d in order of Erasmus his Edit. Lugd. Anno 1537. In *allave* where he says, "[Let no body think it strange to see the Bishop who 'is but a Servant, deserted by some, when we see, that the Lord 'himself, who wrought such great and wonderful things, and confirmed them by the Testimony of God his Father, was forsaken by 'his own Disciples, whom nevertheless he did not chide nor prosecute with grievous Threatnings, but rather turning to his Apostles, 'said; *Will ye also leave me?* He observing that Law, by which Man 'being left to his own Liberty, and being endued with Free will, 'chooses for himself either Life or Death. And Chrysostom upon that very Text has the same Gloss. "[Jesus, says he, did not flatter his 'Apostles, nor thrust them from him, but ask'd them, *Will ye also 'go away?* Not that he contemn'd them, but lest they should seem 'to be held by constraint. For if they had staid unwillingly, it had 'been all one as if they had gone away from him.] And Erasmus in his Paraphrase on the place says: ["But Jesus, giving them a 'Copy to Evangelical Doctors, neither meanly strives to keep them, 'lest, as others, he should seem to need their attendance; neither 'does he reproach those that left him, lest it should seem that he 'sought his own Glory, more than their Salvation; neither does he 'alienate those from him, who perhaps might afterwards return to a 'better mind: but upon their going backward, that it might appear 'that they had gone away offended thro' their own fault, and that 'his Word would not be wholly without Fruit, tho' some by unbelief made themselves unworthy of the Heavenly Gift, turning to 'the Twelve, whom he had chosen to be the peculiar Witnesses and 'Publishers of all he did, he so drew a Confession from them, as that 'he never detain'd them by Flatteries, as if he had been doing his

own Business rather than theirs, nor frightened them with threats and chidings, lest they should seem to follow *Jesus* rather by *Constraint* than *Persuasion*. For no body is to be compelled to the Gospel-Faith; and *Jesus* had rather one made *open desertion*, than to have a *feigned and counterfeited Follower*. When others therefore went away, *Jesus* says to the Twelve, *Will ye also go away?* Ye are free to do it, if ye do not see it your Interest to stay. I desire indeed that by me all may share in this Heavenly Gift; but neither is it to be given to them who turn away from it, because they are unworthy of it, nor can any body receive it, unless he hunger after it. Now this is given of the Father.] *Persuasion* and Teaching by *Jesus Christ*, does not exclude his *Grace*, as the Surveyor would infer, but is chiefly owing to it.

10. He pretends p. 7. a great obscurity as to what kind of *Imparity* of Office-bearers in the Church is aim'd to be proven in the *Case*, and so takes occasion to shew what *Imparity* the Presbyterians allow of, and to break his witty Jestis, and discover his great Skill & Pains in finding out what *Imparity* was understood by the Writer of the *Case*, tho' a single Eye would have easily discerned it, it being well known to all, what *Imparity* is asserted by the one, and denied by the other; and it is evident, That it is an *Imparity* of *Pastors* in contradistinction to *Lay-Elders*, an *Imparity* of *Bishops* and *Presbyters*, as it is expressly mentioned in the 7. p. of the 1. Part of the *Case*.

11. What the Surveyor says in gathering the mind of the Writer of the *Case*, viz. That the *Pastor* has an immediate Relation to the People, who are the Flock under his care, but the *Bishop* has immediate Relation to the *Pastors*, who are the Flock committed to his Inspection, is an Invention of the Surveyor, and not to be found in the *Case*, in the sense he would give it. For in the *Case* p. 7. it is said, "That tho' in *Ephesus* and the rest of the Churches, there were more than one *Pastor* in every City, yet *Christ* directs to one that had the Chief care of every Church. The *Bishop* and all the Presbyters have the joynt Care of the Church of God, and the one in subordination to the other. And tho' in p. 9. of the *Case*, "it is said, that every Flock of Christians need *Pastors* and *Watchmen*, so also do every Flock of *Pastors* need a *Watchman* to superintend them: this is not

not said, as excluding his *Superintendency* of the People, but implying his chief Care of both. As to the *Contradiction* the Author would fallen upon the Case, p. 8. of the Survey, in that it is said p. 13. of the Case, "That under the *Episcopal Government*, the Exercise of the Ecclesiastical Power did relate both to the Bishops and Presbyters together, and they met in Presbyteries and Synods." And p. 15. of the Case it is said of the Episcopal Ministers, "That they see no express warrant for Presbyteries, Synods and General Assemblies, &c." from which what the discriminating power of Bishops and Presbyters may be, the Surveyor says, he cannot learn; and how their sitting in Presbyteries and Synods with their Bishops, was according to Divine Institution, when they see no express Divine Warrant for Presbyteries and Synods. This may be easily cleared without a Contradiction.

For first, The Government of the Church being committed to the Care of Bishops and Presbyters, by very Light of Nature and Reason, and the general Rules of Divine Writ shew, That it is both lawful for them, and their Duty to meet together in Order to that End, tho' there be no express divine Warrant for such forms of Meetings, as Presbyteries, Synods, &c. and tho' such Meetings *pro hic et nunc* may be sometimes superfluous for the Greater Good of the Church. But they see no express Divine Warrant for the meeting and actions of Presbyters in Presbyteries, Synods & General Assemblies, without the concurrence of, and in opposition to the Episcopal Order, nor any such express Divine Warrant for them, so as that if any one of them should be discharged *pro hic et nunc* by the civil Magistrate, he having good Ground to judge, That they were raising Sedition, that yet the Ministers were bound by a Divine Warrant, to hold them at the same times and places, nor any Divine Warrant for a General Assembly Yearly, so that if the civil Government saw it necessary or fit, that it were not held yearly, yet the Ministers were bound to keep it, nor any Divine Warrant for Ruling and Lay Elders to be Members of Presbyteries, Synods and General Assemblies, and so labour in the Word and Doctrine, by sitting and judging Authoritatively the Ministers Doctrine, and to have a share in the Power of the Keyes, who have no Power to preach nor administer the Sacraments.

And

[13]
And therefore they cannot declare that the present Kirk Government is the only Government of Christs Church, & yet may very well justify all that is above cited as to the Exercise of the Ecclesiastical power by the Bishops & Presbyters, & their meeting together for that end.

13. As to his Confutation P. 8, 9, 10, 11, 12. of the Reasons in the Case brought from the Holy Scriptures for the Proof of this Imparity, it is sufficiently answered by what is said in the 2d. part of the Case from P. 8. to P. 18. However lest the Author thinks he wants an Answer, his Survey shall be considered. In the Case it was said; that as far as Divine Records go, it is evident that there was an Imparity of Office-bearers in the Church, and this is made appear as to the time before Christs Incarnation, as to the time of his own Ministry upon Earth, and as to that after his Ascension. As to the first, to what our Author says, that the Question is not what was under the Old Testament, but what Christ hath Instituted under the New, it is replied, 1. That from hence it is clear that such an Imparity is not against the Law of Nature nor Gods Law, nor the general Directions of the Gospel of not Lording it over Gods Heritage, and of not exercising Lordship and Authority as they who rule over the Gentiles. 2. If our Lord instituted an Imparity of Pastors in his Church, while he was upon Earth, here is one evidence that it was not to be Temporary and Extraordinary, that there was such an Imparity instituted by God under the Old Testament for preservation of Good Order, and not merely for Type or Ceremony. As to what he says, that the Consequence may be as good for Presbytery: There were under the Old Testament Priests and Levites with distinct Offices, therefore it is feasible there be Pastors, Elders and Deacons under the New: I Answer, 1. If he can evidently make appear from the Scriptures that our Lord did institute such an Order of unpreaching Ruling Elders, distinct from and subordinate to the Order of Preaching Elders, he may pretend to such a Consequence for Presbytery; but this is what the Learned and knowing Writers for Presbytery do not pretend to. 2. Of how it is said (Deut. 33. 10.) They shall teach Jacob thy Judgements and Israel thy Law. Now this is not said to be the Office of the unpreaching Ruling Elders. As to the consideration of the Imparity under the Law with respect to the Order of the Christian Church, St. Jerome did not think it so impertinent as the Surveyor does, while he

says in his Epist. ad Euagrium, *Ut Sciamus &c.* That we may know, saith he, that the Apostolick Traditions are taken from the Old Testament; what Aaron and his Sons and the Levites were under the Temple, That are the Bishops, and Presbyters and Deacons in the Christian Church. And in Ep. 2. ad Nepotianum, he says, Be subject to thy Bishop and reverence him as thy spiritual Father; and let us know that the Bishop and Presbyters are what Aaron and his Sons were. Thus that Learned and Antient Father owns the Christian Church Government to be form'd with respect to the good Order and Government instituted by God under the Law, the Jewish Church being in this respect a Model for every particular Church, govern'd by a Bishop, Presbyters and Deacons.

14. Our Author makes as little reckoning of the Argument for an Imparity of Pastors from our Saviour his Instituting such an Imparity in his own Choice, appointing first twelve Apostles, and thereafter 70 Disciples &c. he affirming 1. "That the Presbyterians may grant this as proving nothing against them. 2. That it should have been shew'd that their Office, Work, and Power was different, whereas, he says, the Author of the *Case* ascribes the same things to them, and so establishes Parity among them. 3. That it should have been made out they were to be Ordinary and Standing Officers, and not extraordinary & temporary. & 4. It should have been determined by Scripture that some were Presbyters, and others of them Bishops. & till all this be made good, he says, the Argument proves nothing.

The Question is not about Names and Words, but about Offices and Things. Different Offices which agree in some things may have the same Names, as in the Presbyterian Opinion, both Ministers and Ruling Elders have the same name of *Elder*: and the same Office may have different Names. 1. Then it is evident that none of these appointed by Jesus Christ were ruling Elders, for they were all sent out to Preach the Gospel. Neither were they in the Presbyterian sense, *Deacons*, for Judas only carried the Bag; tho' perhaps in the sense of the Primitive Church, some of them might be so call'd, as I shall have occasion to shew by and by: Thus far then the Presbyterians must grant that our Lord himself while he was upon Earth Instituted no Ruling Elders, nor, yet Deacons of the Presbyterian Model, and so their Kirk Government has no warrant from his practice or example.

2. That

2. That there was an *Imparity* between the Twelve and the Seventy tho' in many things the same work was assign'd them, and that the Twelve were in a higher rank and Order seems most evident. He chose them out from among his Disciples to be constantly with him (*Mark* 3. 13. 14.) We see his special care and intercession for them (*John* 17. 12.) them he diligently taught upon all occasions more than the rest of his followers; to them he reveal'd the Mysteries of his Kingdom and expounded apart all his Parables (*Matth.* 13. 11. *Mark* 4. 34.) These he more carefully train'd up, as those who were shortly to be left in his place the chief Doctors of the World (*Mark* 5. 2, 13, & 6. 20 & 12. 1. *Mark* 9. 30, 31, 35. & 10. 30.) Besides all this he gave them a Solemn second Mission after his Resurrection (*John* 20. 21.) And after Judas his Apostacy, there was a Solemn Election of one, viz. *Matthias* (even one of the Seventy as *Clement Alexandrinus* affirms, and as seems most probable, being one of those which companied with the Apostles all the time that the Lord Jesus went in and out among them, (*Act.* 1. 21.) to make up their Colledge. After which last Mission they had power and Authority not only to Preach the Gospel as formerly, but also to give the Holy Spirit by Imposition of hands at or after Baptism (*Act.* 8. 17 & 19. 5, 6.) to train up others for the Sacred Office, to commit it to Faithful men, to ordain them to it, to oversee both them and the People, and to commit this Power to others after themselves. So that their superiority above the Seventy will I hope easily be granted. 3. If we will speak of our Lords Institutions according to the Nature of the Offices given to the Disciples, and in the words and Language of the Primitive Church adapted to these Offices, and with respect to their Model, which we have ground to say was derived from Him and his Apostles; then we have reason to conceive and express them after some such manner as this.

Our Lord is the *Chief Shepherd and Bishop of Souls*; and when he came in the Flesh, he was in bodily presence sent to the lost Sheep of the house of Israel, and so as visible Bishop and Pastor, Judas was his Province, and he went up and down thro' their Cities and Villages Preaching the Kingdom of God. He chose out from among his Disciples Twelve, whom, after having instructed them in the things pertaining to the Kingdom of God, he ordain'd and sent two by two thro' all the

the Villages of his Province, forbidding them to go into the way of the Gentiles, or into any City of the Samaritans, but to the lost Sheep of the house of Israel, to Preach to them the Kingdom of God. And these in the Language of the Primitive Church we may call Presbyters, he being the only Bishop, and they having then no power to ordain any, nor give a mission to others beside themselves. The Harvest being great and the Labourers few, our Lord appoints other Seventy Disciples also and sends them two and two and that before his face, into every City and place whither he himself would come (Luke 10. 1.) And these in the Language of the Church may be call'd his Ministers and Deacons. And this seems more probably to be the Original of that Order in the Primitive Church, than that Act. 6. of the Apostles setting apart seven to serve Tables, which was an occasional appointment, and these in the Scripture are never called Deacons. Besides that the Chief Office of the Deacons in the Primitive Church was to be Assistants & Ministers to the Bishops and Presbyters in the Sacred Offices. This is agreeable to what Ignatius says in his Ep. to the Trallians where he advises them to be subject to the Bishop as to Jesus Christ, to the Presbyters as the Apostles of Jesus Christ: and he requires the Deacons to study to please all, as being Ministers of the Mysteries of Jesus Christ. Our Lord after his Resurrection gave the Apostles a second and new Mission to go teach all Nations. He endued them for this end with power from on high, and as the Father had sent him, so he sent them. Then they go into different Provinces, and do not enter into one anothers Labours. They Preach the Gospel, take Assistants along with them, gather Churches, Ordain Elders and Deacons for them, oversee them themselves, visit them often, and at last ordain some of their Assistants to rule and oversee them in their stead, committing to these the same power of Ordination and Jurisdiction which they had themselves, as Paul to Timothy and Titus. Now the Apostles in this State, were in the Language of the Church, Bishops; and the Bishops in the same Dialect their Successors (as Irenaeus, Cyprian and others call them) whose essential difference in contradiction from Presbyters, does not consist in the being assist to a Village, City, Diocese or Province, but in having the Chief power in the Ordination of Pastors, and in the rule and Government of the Church.

4. As then the Twelve were first upon the matter *Presbyters*, ordain'd by their Lord to Preach the Gospel to others under his immediat, Care and Inspection, while in the dayes of his Flesh, and thereafter, in the Churches Language, were Ordained by him *Bishops* (as the Father had sent him, so sent he them;) that is, with a power not only to Preach the Gospel, but to confer the Gift of the Holy Ghost, to ordain Elders for the Sacred Ministry, to be under their Inspection & Care; and to commit the same power of Ordaining, Inspection and Superintendency to other single Persons besides themselves, who after their Death, or in their necessary absence whilst living, might continue these Ordinations and Superintendencies by mediat or immediat Commission to the Worlds End. It seems evident that these were instituted by him to be Ordinary and standing Offices, and not Extraordinary and Temporary, as the Surveyor would have them to be. As appears both from their committing these Offices to others after them, as hath been said; and from the Tenour of our Saviours last Mission of them (*Mat. 28. 18, 19, 20.*) *All power is given unto me in Heaven and in Earth. Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo I am with you always even unto the end of the World, Amen.* Their Office was to teach all Nations, and that to the end of the World. In the doing of which he promised to be with them alway even unto the end of the World. It was not possible for them wholly to fulfill this Commission personally by themselves, because of the vast extent of it, both as to the province assigned to them, all Nations, and as to the duration of it, even to the end of the World. It was therefore to be committed by them to others, and so to be continued to the end of the World. And if this shall not convince our Author, That this Office committed by our Lord to the Apostles, was not to be a Temporary, but to be an ordinary and standing office to the end of the World; yet I am sure it will have weight with those who are not byas'd with the prejudices of a Party. Jesus Christ was and is the great Bishop and Pastor of Soules. He came to seek and to save them: and as he did appoint others under him to seek after them, so did he oversee both the one and the other: which Office also he committed to his Apostles after him, and as the Father

sent him, so sent he them, and promised to be with them to the end of the World.

15. Our Author also makes no reckoning of the Apostles their continuing this *Imparity* in their practice, in that they did not only ordain Elders or Presbyters to instruct and teach the People; but did commit also to other single persons the power they had received to ordain others, to oversee both them and the people, and to communicate this Power and Authority to other Faithful Men after them. This Power and Authority the Presbyterians cannot deny, was communicated to Timothy and Titus, and they were Church-officers above the Presbyters in Ephesus and Crete. The Surveyor after his wonted manner, is at great pains, p. 9. to find out where the strength of the Argument lyes, as it was set down, p. 6. of the Case; and then gives the ordinary Answers. 1. "That tho' it may be granted, that Timothy and Titus were office-bearers superiour to the Elders they ordained, yet this will not serve the Turn, unless it can be made out, That they were fixed and ordained to the presidency and oversight of the Pastors of these Churches, as an ordinary and standing Office, which by Divine Institution was to be perpetuated thro all Ages. And, as he lays, it is already laid down, the Records of Divine VVrit are the only Rule and Standard. And where is it to be found, that Timothy was settled at Ephesus, and Titus at Crete? They were left there for a time to perfect what was wanting in the good Order, and policy to be settled in them; but nothing of their being settled as residing Office-bearers in those Churches. 2do, That the contrary appears, they being called off from those posts (2 Tim. 4. 9, 21. Tit. 3. 12) 3. They were Evangelists, who were temporary Office-bearers Eph. 4. 11. And it is expressly said of Timothy (2 Tim. 4. 5.) Do the work of an Evangelist. And 4. That the highest fixed Office-bearers in Ephesus, with whom Paul entrusted the Government of the Church, were Elders, Pastors, or Bishops, as appears from Acts 20. 4. And there is no mention there of one that had the Super-intendency over them, tho Timothy was then present, Acts 20. 4.

16. In return to this, 1. Since the Presbyterians own the Records of Divine Writ for the Rule and Standard by which to know the Institutions of Jesus Christ, I ask the Surveyor, where is it to be found in these Records, That preaching Presbyters either at Ephesus, Crete,

or elsewhere, were empowered without a Superior Church Officer presiding over them, to *ordain* other Presbyters, and this by Divine Institution to be perpetuated thro all ages? If there is no such Precept to be found in all the New Testament, then certainly they usurp a Power, for which they can shew no commission from Jesus Christ. 2. It is evident, That *Timothy* and *Titus* were set by Paul over those Churches of *Ephesus* and *Crete*, to have the immediate Care both of Presbyters and People. For the Apostle Paul had, for Instance, cultivated *Ephesus* with incredible diligence for three years together (*Acts* 20. 31.) which was a much longer time than he had spent on any other Church, he had ordained *Elders* there already, and so constituted a *Presbytery*; and yet he commits to *Timothy* a single Person, over these *Presbyters* and that Church, such a Power and Superintendency, as we see described in his first Epistle. He was empower'd to *ordain* Presbyters and Deacons, They were subjected to his Jurisdiction and Censure; He had Rules and Instructions given him about both these; To lay hands suddenly on no Man; neither receive accusation against a Presbyter, but before two or three Witnesses. The things recommended to his Care at *Ephesus*, were the Duties of a constant Office, and not such as could be done in a start: To see that the Presbyters taught no other doctrine, than what they had received from him, to order the publick Divine Service: to see that those ordained be blameless; to receive accusations, & correct heretical & other disorderly persons; to absolve, forgive, and reconcile Penitents; to reward the more deserving among the Presbyters more liberally than others; to provide for poor Widows; and thus to have the disposal of the Churches stock, and the Peoples charity, as the Bishops had in the following times: to deal with all sorts of People, with the Aged, with the Youth, with Servants, with the Rich, according to their several states; and to take heed both to himself and to his doctrine, and to continue in them, that he might both save himself and them that heard him. Moreover, we have not only one Epistle sent him, to direct him how to behave himself there as an Overseer in the House of God, but a second also to the same purpose, in which the Apostle continues him still in the same Office, and gives him the same Charge, to keep what was committed to his Trust, and the same Instructions concerning his duty and behaviour in his Office, and speaks of the like persons,

Errours and Faults, to be opposed and corrected, as in the former, foretelling him in both Epistles, as he did to the Presbyters of the same Church, what wicked and perverse both Teachers and Hearers should afterwards perplex the Church, giving him charge to *ordain*, and commit his Doctrine, to faithful *Pastors*. Here also he mentions and complains of the same refractory persons of *Ephesus* (as in his former Epistle) of *Hymeneus* and of *Alexander*, whom he had excommunicated, giving him warning to beware of them, and instructing him how to carry himself towards them. Here he sends Recommendations to severals living at *Ephesus*, he charges him to *preach the Word*, to be *instant in season, out of season, to reprove, rebuke, exhort with all long suffering and doctrine* (which refers to a people among whom he continues;) he gives him the reason of it, *because the time will come that they will not endure sound doctrine, but after their own lusts shall heap up to themselves teachers*. And he is the more earnest with him, because he himself was *readie to be offered, and the time of his departure was at hand*.

Now let the Presbyterians shew such a *Commission* given to the *Bench of Presbyters*, without an Overseer and President, to *ordain* other Presbyters, as we see was given to *Timothy* in a Church, where Presbyters were already. Why did not the *Apostle* now in that great Church of *Ephesus*, begin that Course of *Ordination, Church-censures, &c.* by the Presbyters, wherein he would have it to continue? If he had now set up a Court of Presbytery, *supream and independent* upon any single person, how could this consist with the power given to *Timothy*? How comes it that there are no Directions given to that Presbytery concerning their *Ordination, Acts of Judicature, &c.* as were given to *Timothy*? If the Court of Presbyters claim this power of *Ordination*, without a fixt Overseer to whom the chief power is committed, &c. as their due and necessary Right, either by Divine or Apostolical Warrant, it is fit they produce for it such a Commission, as *Timothy* and *Titus*, and their Successors do for their Functions. They cannot shew so much as one clear Warrant in all the New Testament. For that passage 1 Tim. 4. 14. of the *laying on of the hands of the Presbytery*, they cannot say, that it evidently makes for them. Seeing 1. *apostolical* is taken off for the Office, and applied not only by some of the Ancients, but also by *Calvin*, not to *hands*

(*hands*) in the Text, but to *χειροτονια* [*Gift*] *Thom* *Ze-*
rom calls it *Ordinatio Episcopatus*, and *Calvin*, not only on the Text,
 but in his Institutions does so interpret it (*l. 4. c. 3. sect. 16.*) *Paulus*
se, non alios complures, &c. *Paul*, saith he, (*2 Tim. 1. 6.*) tells
 that he and not others did lay his hands upon *Timothy*. "For as so
 'what is said in the other Epistle of the laying on of the hands of the
 'Presbytery, I do not so understand it, as if *Paul* spoke of the Col-
 'ledge of presbyters; but by this Word I understand the Ordination
 'it self, as if he had said: Neglect not the Gift of Presbytership which
 was given thee by the Imposition of hands. 2. *Presbyterium* as ta-
 ken for the Ordainers, is understood by others of the Ancients, of
 Apostles, or Apostolical persons, as by *Chrysostom* and others: For as
 such were then also called Presbyters (*1 Pet. 5. 1. 2 John 1.*) so
 might they be collectively called Presbytery. 3. Tho it were meant
 of the inferiour Presbytery (which cannot be made appear) yet there
 were the Apostle *Paul's* hands as well as their's (*2 Tim. 1. 6.*) But
 the Presbyteries laying on hands, in Ordination, without an Apostle
 or Bishop, cannot be shewed.

18. It is to be considered, That when the *Independents* set up for
 the no necessity of Ordination by preaching Presbyters; but that every
 particular Church or gathered Congregation had a sufficient Church-
 power within themselves; And that where there were two Ruling-
 Elders they had power of ordaining Elders for that Congregation: To
 the People claiming such a Right to ordain, the *Provincial Assembly*
 of Divines at *London* in their *jus Divinum Minister Evangelic* returned
 the following Answer p. 185. " --- *Matth. 21: 23.* By what Autho-
 'rity do you these things, and who gave you this Authority? shew
 'us your Warrant out of the VWord, &c. why was *Titus* left in *Crete*
 'to appoint Elders in every City? Might not the people say; what
 'needs *Paul* leave *Titus* to do that which we can do our selves? *Fru-*
stra fit per plura, &c. --- Add that which to us seems to be of
 'weight, that all that is written in the Epistles concerning the Or-
 'dainers and the Qualifications of the Ordained, &c. is written in the
 'Epistles to *Timothy* and *Titus*, who were Church-officers. In the
 'other Epistles which were written unto the Churches, there is no
 'mention made of these things, which doth abundantly prove unto us,
 'that the work of Ordination is a work belonging to Ministers, and not

to the People, --- And they alone who have received this Church-power from the Apostles, can derive and transmit it to other Ministers. Thus the *Provincial Assembly* of Divines. Now it is plain, with what strength of Reason this is used against them, by those who have asserted the *Apostolical Right* of Episcopal Government changing only a word, and putting in *Presbyters* for *People*. "By what Authority do you, Presbyters, these things, and who gave you this Authority? why was *Titus* left in *Crete*, or *Timothy* in *Ephesus* (after that several Presbyters had been there ordained formerly by the Apostle himself) to ordain Elders? Might not these Presbyters say, What need *Paul* leave *Timothy* to do that which we can do our selves? *Frustra fit*. &c. all that is written in the Epistles concerning *Ordainers*, is written in the Epistles to *Timothy* and *Titus*, who were the Church-Officers for this purpose. And in the other Epistles there is no mention made of these things, which doth abundantly prove that the Work of *Ordination* is a work belonging to *Timothy* [at least as the *sine quo non*] and not to Presbyters. And they alone who have received this Power can transmit it.

19. III. As to the *Surveyor's* requiring, That it be made out, that this was a standing Office, which by Divine Institution was to be perpetuated thro all Ages. 1: Is not the Apostles practice a sufficient Proof for this, in his appointing those over Churches already planted, and where there were Presbyters already ordained, and the Power of *Ordination* committed to *Timothy* and *Titus* respectively, and all the Presbyters subjected to their Authority. The *Socinians* use the very same plex of the *Surveyor*, against the necessity of a perpetual observance of *Baptism*; the necessity of the Priests consecrating or dispensing the *Eucharist*; the necessity or perpetuity of a Successive *Ordination*, because there is no express Command for the perpetual observance of these thro all Ages. If the Apostle had intended that the Chief Government of every Church should be in the *Presbytery*, and not in a single person presiding over them, he would not have determined the contrary by his practice, in committing it to a single person, and not to a *Presbytery*, as knowing his pattern would become to posterity a Rule; as we see it did. For 2: That this was a standing Office to be perpetuated thro all Ages, appears from the universal practice of the Church, from the Times of the Apostle downwards; it being evident, That

That in all places where any Records are left us, single persons succeeded the Apostles in an Authority superiour to the rest of the Presbyters.

20. IV. That *Timothy* and *Titus* were called from these *Posts*, as the *Surveyor* pretends, when the Apostle had necessary work for them elsewhere, does not prove that they were not settled, as *residing Office-bearers* or *Diocesan Bishops* in a fixt Relation to those Churches; more than the sending a *Presbyterian Minister* from the *South* or *West* of *Scotland* upon the *Mission* to preach the Gospel in the *North* for some Moneths, can prove, That he has no *fixed* Relation to any parish Church in the *South* or *West*. And will he not allow that the Apostle *Paul* might have called *Timothy* and *Titus* for some time elsewhere without breaking the fixed Relation he had given them to those Churches, as well as the *Assembly, Synod, or Presbytery* can do to particular Ministers? Besides, there is no Evidence that *Timothy* went from his Charge, but when he was call'd to see *Paul* at *Rome* before his Martyrdom; nor that *Titus* left *Crete*, but to meet with *Paul* at *Nicopolis*, where he determin'd to Winter, who call'd him thither (as *Chrysostom* says upon the Text, *Tit. 2. 12.*) not to remove him from his Office in *Crete*, but that he might return better fitted and instructed for it.

21. V. As to what he says, that they were Evangelists, and so Temporary Office bearers, it is replied, None of the Fathers ever call'd them so. *Epiphanius, Chrysostom, Jerom, Ambrose, Theodoret* call them Bishops, but not Evangelists. And in the Epistles directed to them, the Apostle teaches them, not how to gather a Church, which is the Office of Evangelists, but how to govern a Church already gathered, which is the Office of a Bishop. And as to what is expressly said to *Timothy*, *2 Tim. 4. 5.* Do the work of an Evangelist, the *Surveyor* may be pleas'd to consider that the very next words are. Fulfill or make full proof of thy Deaconship, which in our Translation is rendred [thy Ministry] & so he may make *Timothy* only a Deacon, from this Charge to fulfill his Deaconship, as well as to make him no Bishop of *Ephesus* because he is bid do the work of an Evangelist. If you take the one in a large sense for the Office of the Ministry of the Gospel, so may the other, without signifying an Extraordinary Office belonging only to the times of the Apostles.

22. VI. As to *Act. 20.* There might have been some Bishops and Presbyters of the *Asian Cities* near adjoining, with those of *Ephesus*, and to them all in general the Apostle might have made this speech. *Irenaeus* expressly says so, *L. 3. c. 14. In Miletum convocatis Episcopis & Presbyteris qui erant, ab Epheso, & a reliquis proximis Civitatibus, multa testificans Paulus.* "Paul having sent from *Miletum* for Bishops and Presbyters which were at *Ephesus* & the other Neighbouring Cities, &c. Now to *Irenaeus* Bishops and Presbyters were not the same Office-bearers. And *Paul Verse 25.* in speaking to them, says, *Ye all, among whom I have gone Preaching the Kingdom of God,* which seems to imply what *Irenaeus* sayes, that those of the Neighbouring Cities were call'd, as well as of *Ephesus*, tho' it only is mentioned, as the *Metropolis* on which the rest depended: And so to them all in general the Apostle might make this speech. Again the speech as summ'd up by *St. Luke* is general, without mentioning every particular Office and Duty. If *Timothy's Charge* and Authority was committed to him before this meeting; this speech does not reverse it, it being a warning to all in Common to do their respective Duties, and the same Charge and Rules of Government sent him long after this in his second Epistle from *Rome*, is an evidence of this. If the Charge and Authority was committed to him after this meeting, then there is no inconsistency between this speech, and that Charge, these Elders having, also the Care and Government of the Church, but then in Subordination to *Timothy*, as formerly to *St. Paul*.

23. What he says against the Argument brought from the Epistles to the seven Churches, *Rev. 2. 3.* their being address'd to the Angel of every Church, one single person, who had the chief care of each Church, is sufficiently answered in the 2d. part of the *Case* p. 15, 16. *Blondel, Beza*, and other Presbyterians do grant that these Angels were single persons, namely the *propositi* and *προεσώτες Presbyteriorum* (the constant Moderators of the Presbyterie) The Angel, says *Beza*, on *Rev. 2. 1.* is the President who must be admonished, and by him his Colleagues, and so the whole Church. The Inversion he makes of the Argument is of no force "The one Candlestick, sayes "our Author, represents the whole Body of the Church, and therefore "the Star or Angel represents the Pastors of every Church. The word [Star] is the Symbol corresponding to [Candlestick,] and what

what is to be understood by them we must gather from our Lords own Exposition of them. Our Lord then expounds the Candlestick to denote a complex, the Church; but the Star to denote a single person, the Angel thereof.

Our Author's 2d. Reason to prove that the Argument is of no force is, "That the Writer of the *Ease* should have proved that the Angel was not only a single Person, but of a Superiour Order and Office, that he was a Watchman not only over a particular Flock of Christians, but also the Pastor of the Flock, and that he had Authority and Jurisdiction over them; he should have taught what power and work was peculiar to this Angel which was not competent to Pastors, in a word he should have made it evident that this Angel in each of the Churches was a Diocesan Bishop. In return, I say, the Surveyor should have prov'd that Timothy a single Person had no Superior Office above the Preaching Elders at *Ephesus* while he was among them, that he was not a Watchman over them, as well as over the Flock of Christians there, that he had no Authority and Jurisdiction over them; in a word that, while he was there, he was not their Diocesan Bishop, and did not exerce all the Authority and Jurisdiction that is said to belong to such. And when the Surveyor shall have done this to purpose, the other may be yielded up to him, as that, which cannot be made appear.

But if the Surveyor shall be pleas'd to consider, that a Diocesan Bishop is he who, in a Church, has the chief Care, both of the People, and of the Preaching Presbyters and other Office-bearers in the Church, committed to him; at whose hand their blood will be required, if they perish thro' his negligence; who is blam'd, if thro' his Negligence, the Church, is corrupted with false Teachers and corrupt Doctrine; and if the People is wholly corrupted in their manners: all which cannot be laid to his Charge, if he has not the chief Power of ordering the Church, of Ordaining Elders, of excluding false Teachers, of Censuring Offenders, and of casting out of the Church the unworthy and the profane. And if, upon supposition that the Angels of those Churches were single Persons, and that there were other Presbyters in those Churches, it is evident from those Epistles, that the Angels had the chief Care of the respective Churches; that where Piety flourished they are commended for it, as being the chief Instru-

ments; that where false Teachers and corrupt Doctrine crept in, they are blam'd for it, as having Authority to prevent or suppress them; that where there was an Universal Corruption in the Church, the Guilt is laid at their Door, as prevailing thro' their Negligence: then I hope the *Surveyor* will not think it so hard a task to prove what he requires as he may find the other: at least the impartial and unbiass'd Reader will see this to be a necessary consequence of the Charge and warnings contained in the Epistles, upon the supposition that the *Angels* to whom they were directed were *single* Persons.

24. So far then as Divine Records go it seems evident that there was an *Imparity* of Preaching Office-bearers in the Church of Jesus Christ; that a *Bishop* as superiour to a *Presbyter* is mentioned in Holy Writ, both as to *Ordination, Office, Work, Power, and Jurisdiction*; that the Epistles to *Timothy* and *Titus* do contain *Directions* for all these, that *Timothy* and *Titus* were such Persons, and so were the *Angles* of the seven Churches; and therefore he is to be own'd as an *Ordinary* standing Officer in the Church by Divine appointment above a *Presbyter*.

And which of the two is to be most admired for his Confidence; whether the Writer of the *Case* for repeating the plain *Evidences*, from Holy Writ, of an *Imparity* of Pastours therein mentioned, notwithstanding that those *Evidences* have been formerly oftentimes proposed, but never baffled; or the *Surveyor* for serving up the same Dish of *Crambe recolla* (to use his own words) of *Extraordinary and Ordinary, Temporary and Perpetual*, to so little purpose, for the darkning of this Evidence, and on which side the matter is set in the clearest Light, must be left to the Reader to Judge.

25. In the 7. P. of the *Case* it was said; "As to what they say, that these were *extraordinary* Officers in the Church, and were not to continue by Succession in all Ages; this is affirmed without any Ground or prooff, and there cannot be a greater Evidence to the contrary than the *Pratice* of the whole Catholick Church immediatly from the Apostles times, there being in every Church such an Order and *Imparity* settled of Bishops, Presbyters and Deacons &c. as is evident from the Epistles of *Ignatius*, who lived so near the days of the Apostles; and the Writings of the primitive Fathers, and Antient Church History.

26. The Surveyor, according to his wonted manner, is first at pains to find out the meaning of this Paragraph, viz. *who are understood by the extraordinary Officers, and cannot comprehend the Connexion, he says, of the Mans Notions; that is to say, the Apostles were not extraordinary Officers, because there were Bishops in the Primitive times of Christianity.*

27. Now to clear the meaning of this §, and withall the connexion of the Mans Notions, the Surveyor may be pleas'd to know that by the extraordinary Officers are meant the Holy Apostles, and Timothy and Titus, and the Angels of the seven Churches; all which were to have Successors in the same Office to the end of the World; The Apostles indeed were extraordinary Persons, burning with Love to God and the Souls of Men, endued with extraordinary Sanctity and self denial, with extraordinary Gifts and Graces; they had an immediate outward as well as inward Mission from our Lord himself; they were Eye & Ear-witnesses of all that they declar'd concerning him: but their Commission and Office was, to go Teach, or make Disciples of all Nations, to Baptize them in the Christian Faith, to teach them to observe whatsoever things he had commanded them, and to commit this power and trust to others after them, our Lord promising to be with them to the end of the World. So that this their Office was to be perpetuated thro' all Ages. They first travelled thro' Countries, Preaching the Gospel and making Disciples, and thereafter Ordain'd Presbyters for those Churches, reserving to themselves the chief care and Government of them, untill they had found and train'd up fit persons to whom they might commit it; and at last, when because of their long absence [2 Cor. 11. 28,] or great care of overseeing so many Churches, or their approaching death they saw it needfull to commit this Power, Trust and Office to some other, they did accordingly commit to single Persons the chief Care of Governing those Churches, and the plenitude of their power over them; and so those Persons became their Successors in this Power and Office. Such were Timothy and Titus settled by Paul in Ephesus and Crete; such were the Angels of the 7 Churches, and such were the Bishops in the following Ages of the Church, whom Cyprian, Jerom and other of the Fathers call the Apostles Successors. In the Apostles time it may be said, There was throughout the World one Church, and one Apostle late,

late, one Apostolick Office, but it was divided into many parts, and each Apostle had his share of it assign'd him to rule and govern with the plenitude of the *Apostolick Authority*; and the same state of things continued after them, with the change only of a Name, There was one Church thro the World, and one *Episcopacy*, one Episcopal-Office, but it was divided into many parts, and every Bishop had his share of it assign'd him to rule and govern with the plenitude of the *Episcopal Authority*. Thus doth S. Cyprian express it; *Episcopatus unus est, cujus a singulis in solidum pars tenetur*. Cypr. de Unit. Eccl.

28. It is not for not being satisfied with what is found in Divine Records, as the Surveyor fancies to himself, That Recourse is had next to the ancient Practice of the Church, & as he phraseth it, "Ignatius pull'd in to help, tho' it were by Head and Shoulders. The Divine Records go no farther, than a little before the death of S. John, about the end of the first Century, and so far as they go, we see there was an *Imparity*; And what more rational than where they end to enquire into the universal practice of the primitive Church? If this was an universal Parity, then the Presbyterians might have some pretext for their casting the Scripture-practice as no sufficient Evidence; as being *Extraordinary*, and not design'd for a perpetual Rule; but if the primitive practice was universally an *Imparity* of Bishops, Presbyters and Deacons, then the Presbyterians are without Excuse, in their Guilt of casting the Scripture-Evidence, seeing the universal practice of the primitive Church manifests, that this *Imparity* was to be continued in the Church. Now since the sacred Records go no farther than S. John, who could more orderly be brought in next for an Evidence to vouch the primitive Practice than Ignatius Bishop of Antioch and a holy Martyr; There was no need of pulling him in by Head and Shoulders, since he follows next in order, being S. John's Contemporary, and having suffered Martyrdom within a few years after his Death. He could not but certainly know if the Government of the Churches then, was an universal change from the Apostles their Institution, as every body in this Nation knows the changes made in this Church for these fifteen Years bygone. One of such primitive Sanctity and Zeal would have remonstrated against it, but he highly commends this Government and Imparity, and requires Submission to it, as to the

command of God, as it is to be seen in his Epistles, some passages whereof are transcrib'd in the 23. and 24. p. of the 2d. part of the *Case*.

29. The *Surveyor* tho, he says "he shall not launch out into the vast Ocean of Antiquity, yet he will not let this pass without some few Reflections. 1. He conceives it would have been a greater Evidence to the contrary, (*viz.* That this *Impanity* was to continue by Succession in the Church) if it had been evinced from the Divine Records, rather than from the practice of the primitive Church. This is answered already.

30. II. "The Writer of the *Case* undertook, he says, to measure things by the Records of Divine writ, and therefore he ought not to throw up this principle, and run to practice to prove his point. This is far from throwing up the Principle, and this I shall make appear, by comparing it with other Instances.

The seventh and last Day of the VWeek, on which God rested from all his works was in the Law appointed to be the *Jewish Sabbath*. Instead thereof Christians observe the *Lords Day* as an Apostolical, and so a Divine Institution. There are some few passages of Scripture adduced, as an Evidence for this, as *Acts 20. 7.* *1. Cor. 16. 1.* And that they ought to be so interpreted, is evident from the universal and uninterrupted practice of the *Catholic Church* from that time, of observing the *Lords day*: which practice, if it had been quite contrary, and if they had universally observed the *Seventh Day*, instituted in the *Decalogue*, and observed by the *Jews*: I am sure, we should have had less Evidence for interpreting of these places, in the sense now justly given them. Now no body will say, that the confirming of this from such an universal practice, is the throwing up the principle of the *Divine Writ*. Just so in the present case, it is evident from *Divine Writ*, That the Eleven *Apostles*, and those whom they assum'd into the same Office with themselves, *Matthias* and *Paul*, yea and *Timothy* and *Titus* were superiour in Power and Authority to other *Presbyters*, whom at the same time they ordained and set apart for the holy *Ministry*; And there cannot be a greater Evidence, That such a Superiority was not to be *Temporary*, but *Perpetual*, than the universal practice of the primitive Church in the purest Times, when they had no worldly Encouragements, but the chief among them must expect to be the first *Martyrs*.

§.1. Again, in giving an account of the *Rational Evidences* of the Truth of the *Christian Religion*, such as may serve to convince in *Heathens*, the sacred Scriptures are produced, particularly the *Gospels*, and the *Acts*, containing the Story of the Birth, Life, Doctrine, Miracles, Passion, Resurrection and Ascension of *Jesus*, the blessed Author of it, and some Acts of his Apostles and Disciples after him: wherein by the *Holiness* of his life, the *Purity* and *Heavenliness* of his Doctrine, the laying down of his Life to attest the Truth of it, the seal of his *Miracles*, particularly of his Resurrection from the Dead; his Disciples their enduring all manner of *Persecutions* and Death itself in attesting the Truth of all this, and their receiving power to *heal* all manner of Diseases in his Name; and the *Divine Power* accompanying their Preaching of this Gospel, so as to convert Jews and Gentiles, in opposition to the force, subtilty, learning, Malice and Lusts of Devils and men, without any human Advantages by which to recommend themselves and their Doctrine to the acceptance of the World; by all these, I say, and much more contain'd in this Holy Book, is made appear that this Religion is from God, and could not be the contrivance of Man. The common unprejudic'd Reason even of a Heathen must needs acknowledge this, if all these matters of Fact be true; and this is the next thing, for which we may suppose he would demand Evidences. Now if he had lived in those days and places when and where those matters of Fact were transacted, then he might have seen all this with his Eyes, and heard with his Ears, and his hands have handled them. But now in place thereof, here is the *true History* of all, written by *eye and ear witnesses*, who laid down their lives to attest the truth of it; which History has been handed down to us from Age to Age, till this time; of the truth of which History there cannot be a greater Evidence than the *Conversion* of so many Nations from the Worshipping of Idols to the knowledge of the *true God*, and of *Jesus Christ*, by such weak and contemptible means, and in opposition to the power and malice of Devils and men. Now would the *Savoyar* say that to run to the *Universal Tradition* of all Ages in handing down this Book to us, would be to throw up the principle of *Divine Writ*?

[31]

32. But the *Surveyor's* third Reflexion seems to be of more dangerous Consequence. "He says the Defectiveness, Ambiguity, Partiality and Repugnancy of Humane Records for a long Tract of years after the Apostles, hath been so fully evinced by Dr. *Stillington* and other Learned men, that if the Writer of the *Case* cannot make good his point from the uncontrollable Principle of Sacred Writ, he'll never be able to bring a convincing proof from ancient Practice. This is a very strange assertion, which I hope the *Surveyor* does not understand in so large a sense as the words would seem to import. What? can we know nothing from the Practice of the ancient Church for a long Tract of years? Have we not sufficient Evidence that they handed down to us the Divine Writ? Was there such a Defectiveness, Ambiguity, Partiality, and Repugnance in their Records for a long Tract of years after the Apostles, that so much as this cannot be known? The *Surveyor* does not tell us how long this Tract of years lasted, and when at last it came to be discovered that the Sacred Writ was Penn'd by the Apostles of Jesus Christ. If their universal practice is a sufficient Evidence for their faithful conveyance of this Sacred Book, so is it for their Care to transmit that Church Government and Order which was at first established among them.

33. Let us consider the state of the Question and the *Surveyor's* Reasoning about it. It was made appear that so far as the Scripture Records go, there was an *Imparity*, and that not only the Apostles were Superior to the Presbyters, but *Timothy* and *Titus* also. This the *Surveyor* and his brethren say, was but Temporary and Extraordinary, and not to continue in the Church. To this it is replied that the Practice of the Primitive Church is an evidence to the contrary; that in every Church there was one who had the chief Care, with whom were joyn'd the Presbyters, and to both Ministered the Deacons. To this the *Surveyor* says, "That the Defectiveness, Ambiguity, Partiality and Repugnancy of Human Records for a long Tract of years after the Apostles has been so fully evinced by Dr. *Stillington* and others, that if the Writer of the *Case* cannot make good his point from the uncontrollable principles of Sacred Writ, he'll never be able to bring a convincing proof from ancient practice."

34. The Proof from Sacred Writ is brought already, and the only Question is, if the Practice in the times of the Apostles was to be but

but *Temporary* and *Extraordinary*, and if a *superiority* of any above *Presbyters* was to *Expire* with the *Apostles* and with *Timothy* and *Titus*, and if after their *Death* the *Presbyters* were to have the *chief Care* of the Church in common, without having one in every Church, to whom the chief oversight both of them and the people was to be committed. For the Decision of this matter we appeal to the Church's *antient Practice*, *Doctrine* and *Judgement*. Some *Rivers* having run above Ground for some space, after their *Rise* from their *Spring* and *Fountain*, do for another space run under Ground, and then break forth again into a Large and spreading River; and tho' a River's being for some time under Ground may make it doubtful if it is the same River, yet if you go to the *Spring* and *Fountain*, and observe pieces of *Wood* put in there, carried along the Stream, even after the River has broke forth again, you will with Reason conclude, That it is the same River, and that the pieces of *Wood* carried along from the *Fountain* accompanied the River under Ground, tho there they were not conspicuous. So if when the practice and Records of the primitive Church become uncontested, it appears, That in every Church there was an *Imparity*, & one superiour to *Presbyters*, as *Timothy* was at *Ephesus*; to whom the *chief Care* was committed; VVe have reason to conclude, That this *Imparity* was continued and carried down from the *Apostles*, tho for some Tract of Time after the sacred Writ, the Records might have been defective and ambiguous.

35. From the primitive Records and Practice, it seems evident, That their Church-Government was formed according to the *Model* given them by our Lord himself, and by his *Apostles* after him. His immediate Province, while he was upon Earth, was, as has been said, *Judea*; The *Twelve Disciples* whom he chose, were his *Presbyters*, whom he assum'd *in partem sollicitudinis*, and by two and two sent them thro his Province, to Teach and to Preach under him the things pertaining to the Kingdom of God; The 70 he called out to be *Ministers* to both; and he had the *Supream Care* and *Charge* of all. After his Resurrection he gave an ample Commission to his *Apostles*, to go teach all Nations, and as the Father had sent him, so sent he them, and they were to be in his stead, as *Ambassadors* for him to beseech Men to be reconciled to God, and to continue this office to the end

end of the World. And what S. Cyprian says of the Episcopal Office is true also of the Apostolick ; *Episcopatus unus est, cujus a singulis in solidum pars tenetur.* The Apostolick Office was one, and every Apostle had his share of it assign'd him, to rule with the plenitude of Apostolical Authority. And because the Harvest was great and the Labourers few, when they had converted any Number of People to the Christian Faith, They took care to ordain Presbyters and Deacons, as they found any fit for the Offices, to labour among them, reserving to themselves the chief Care of the Churches they had planted, till they should find fit persons to whom they might commit it : And for this end took along with them Companions in their Labours, to whom, after having train'd them up for the holy Office, they committed the the same plenitude of power with themselves, and either placed them over particular Churches already planted, to have the chief care of them, as Paul did Timothy and Titus ; or sent them to preach the Gospel and plant Churches where there were none. Now the primitive Churches, according to the account we have of them from the Epistles of Ignatius (whose Martyrdom was within so few years of the death of S. John,) and from other primitive Records, were so like unto this Model given by our Lord himself and his Apostles, as may fully satisfy us, That the Imparity observed by them, was of Divine and Apostolical Original : and conveyed down to them, from the Fountain, even thro that Tract of Time, the Records of which are said to be defective, and ambiguous ; and of this the primitive Fathers made no question. For,

35. 1. They produced the Lists of the Bishops of the principal Churches in a continued Series from the Apostles. They had in great regard the Records of these Successions, and from these they argued against the Schismatics.

Ignatius, we see, who liv'd in the Days of S. John, writes to Polycarp, as Bishop of Smyrna, and names the Bishops of the other Churches to which he writes, as distinct from the Presbyters. Irenaeus, who lived in the 2d Century, and in his younger Years had been a Disciple of Polycarp, who (he says) was ordained Bishop of Smyrna by S. John, says, (1.3.c. 3. adversus haereses.) *We can reckon up those who were instituted Bishops in the Churches by the Apostles, and their Successors, even to our Time.* Tertull. who lived in the 3d Cen-

Century, in lib. *de præscrip. Adversus hæret.* cap. 32. saith, "Let them [the Hereticks] shew the Originals of their Churches; Let them turn over the List of their Bishops, so that counting backwards in order to the beginning of them, the first Bishop among them shall have for his *Institutor* and *Predecessor*, either one of the *Apostles*, or one trained up by them, who withall did still abide in their Doctrine: For Thus the Apostolick Churches do exhibite their Catalogues, as the Church of *Smyrna* produces *Polycarp* plac'd there by *John*, as the Church of *Rome* does also *Clement*, ordained by *Peter*. So also do the rest exhibit such as were appointed their Bishops by the *Apostles*, to hand down the Apostolick Doctrine to them: And lib: 4. *adversus Marcionem*; We have, saith he, Churches planted by *S. John*. For tho *Marcion* rejects *S. John's* Revelation; yet the series of the Bishops, carried up to the Original, will have *S. John* for its Author. Thus also *Eusebius* the most ancient Church Historian, who lived in the 3^d and 4th Centuries, has been careful from the Records to transfer into his History the Catalogues of the Bishops of the principal Churches, from the Apostles downwards to his own time, of *Rome*, of *Alexandria*, of *Antioch*, of *Jerusalem*. Thus *Jerom* in his Book *de Scriptor. Eccl.* says, That *James* being immediatly after Our Lords Ascension Ordain'd Bishop of *Jerusalem* undertook the Care of that Church: that *Timothy* was Ordain'd by *Paul* Bishop of *Ephesus*, *Titus* of *Crete*; *Polycarp* was Ordained Bishop of *Smyrna*. And *Mark*, he says, (in *Tit. c. 1.*) was the first Bishop of *Alexandria*.

37. II. In the Primitive Church also they look'd upon the Episcopal Office as of Divine Institution. That Bishops (saith *Ignatius* in *Epist. ad Ephes.*) are appointed thro' the Earth, it is by the will of Christ. Whomsoever the Master of the House sends to govern his own Family, him we ought to receive as we would do the Master of the House himself. It is manifest then that the Bishop ought to be respected as the Lord himself. Heresies and Schisms (saith *St. Cyprian* in *Epist. ad Cornel.* which begins with; *Legi Literas tuas, Frater*) have arisen from this, that Obedience is not given to the High Priest of God. Neither do men consider that there is but one High Priest, and one Judge at once in a Church, in Christs stead. "This I speak with Grief (saith he in his Letter to *Pupianus*) seeing thou makest thy

"thy self a Judge of God and of Christ, who saith to his Apostles,
 "and thereby to all Bishops, who by a vicarious Ordination succeed
 "the Apostles. He that heareth you heareth me &c. It (saith
Athanasius in his Epistle to *Dracontius* elected to be a Bishop, and
 refusing it) "You think there is no reward appointed for the Office
 "of a Bishop, and condemn our Saviour who hath instituted it; I
 "entreat you may not entertain such thoughts &c. For those things
 "which our Lord instituted by his Apostles are good and do abide firm.
 Thus *Jerom* in his Epistle to *Evagrius* saith that all Bishops are Suc-
 cessors of the Apostles. 'It any (saith *St. Chrysostom* in his Preface
 to his Homilies on the 1. Tim.) shall ask the reason why *Paul*
 "writes only to *Titus* and *Timothy* of all his Disciples, seeing *Silas*
 "and *Luke* were also men approved and endued with great virtue:
 "Why, to those he had committed the helm and care of a Church and
 "these he carried still along with him."

38.III. As to the Nature of this Impavity that was in practice in the
 Primitive Church, it is evident 1. That in every Church, There were
 for Church Officers, one Bishop only, many Presbyters, and a certain
 number of Deacons. *Ignatius*, we see, makes mention of all the
 three, throughout his Epistles. 2. That in every City where the
 Gospel was planted there was but one Church, tho' perhaps all the
 Faithful could not meet together in one place to Worship God (for
 we see at *Jerusalem* within a little time there were 5000 Believers,
 Act. IV. And at *Rome*, in *Cornelius* his time, there were in the
 Church 1500. poor, maintain'd by Charity, and of people an innu-
 merable multitude, as appears from *Cornelius* his Letter to *Fabianus*
apud Euseb. hist. Eccles. L. 6. C. XLII.) They were not then
 call'd the Churches of *Jerusalem*, or *Rome*, but the Church at *Je-*
rusalem, the Church at *Rome*; as on the other hand, all in one
 Kingdom or Country were not call'd the Church, as we now say, the
 Church of *Scotland*, &c: but the Churches that are in *Judea*. 3. That
 which made the Denomination of one Church was, that they were unit-
 ed with & under the Care of one Chief Pastor (under *Jesus Christ*)
 the Bishop, with his Council, Assistants, and Fellow workmen the
 Presbyters, to whom both the Deacons were subordinat & Ministred
 in the Holy Office. That *Champion for the Gospel* (saith *Cornelius*
 in the foresaid Letter speaking of *Novatian* who had got himself
 surrep-

Irrepetitionally Ordained Bishop, where *Cornelius* was already in that Office) was ignorant of this, that there ought to be but one Bishop in a Catholick Church, where he does not know, that there are 46. Presbyters, seven Deacons, seven Subdeacons, 42. Acoluths, 52. Exorcists and Readers with Janitors, 1500 poor and Widows and an innumerable multitude of People. 4. The Presbyters in each Church then were not the Lay Elders, who make up so great a part of Church-Officers in Scottish Presbytery ; but they were Ordain'd to that Sacred Office by imposition of hands, they were Preaching Presbyters, they Laboured in the Word and Doctrine. Some of them were employed in training up those who were already converted to the Christian Faith, and in advancing them to Higher degrees of a Christian State ; others Labouring to convert Infidels either in the City or adjacent countrey, who for this were more particularly honoured and more plentifully supplied ; and this the best Interpreters understand to be the meaning of the Apostles advice to *Timothy* 1. Tim. 5. 17. of giving double Honour to the Elders that labour in the Word and Doctrine. 5. To the Bishop and Presbyters the Deacons ministered in holy things. *Ignatius* says (in his Ep. to the *Trallians*) That they must be careful to please all, being the Ministers of the Mysteries of Christ, and that they are not the Ministers of meat and drink, but of the Church of God. And therefore must avoid Crimes as they would do the Fire. Such was *Sandus* a Deacon, one of the Martyrs at *Vienne* (*Euseb. Hist.* 1.5.c.1.) Such were *Faustus* and *Eusebius* in the Persecution at *Alexandria* (1.7.c. 10.) the last of whom was afterwards Bishop of *Laodicea* in *Syria*.

39 IV. As to the Bishops Office, Power and Authority in the Church, it is to be considered, 1. That tho there were many Presbyters in a Church, yet there was but one Bishop. 2. Tho this Bishop was already a Presbyter, yet when he was promoted to this Office, he received a new imposition of Hands, a new Ordination. This Necessity of a new Ordination for raising one to the Episcopal Office was so generally received, That even the Schismatics thought it indispensable and therefore *Novation*, tho formerly a Presbyter, got three Bishops to give him Episcopal Ordination. 3. This Office was not ambulatory or annual. Each Presbyter did not exercise it by Turns, as they do the Moderatorships of Presbyteries, Synods and General-Assemblies.

The Bishops Power and Office was not merely that of a *Moderator*, who is only the Mouth of the Presbytery, and as such has no Power over the Church. But the Bishop had the chief Care and Government of that Church, whereof he was Bishop. He was the chief Pastor of it and all the Presbyters his Assistants and Fellow-labourers. Nothing was to be done relating to the Church without him. Let no man do any thing that belongs to the Church without the Bishop, saith Ignatius in his Ep: to the Church of Smyrna: Let nothing be done without thy will, and do thou nothing without Gods will, saith he in his Ep. to Polycarp Bishop of Smyrna, 'The Spirit hath spoken: Do ye nothing without the Bishop, saith he in his Ep: to the Philadelphians. If any new case had fallen out, for which there was no first Rule, then the Presbyters did not proceed without the consent and order of the Bishop. 5. The Bishop was the Principle of visible Unity in every Church. They who were united to him in Communion, were in the visible Catholick Church. Where the Pastor is, thither follow ye as the Sheep, saith Ignatius in his Ep. to the Philadelphians. 'These saith he, who belong to God and to Jesus Christ, are with the Bishop: where Division and Wrath is, there God doth not dwell. God forgives all Penitents, if, repenting, they joy in the Unity of God, and Society with the Bishop. *Ibid* That, saith he, is only a firm and solid Communion, that is under the Bishop, or allowed by him. Thus it was also in the Church in S. Cyprians time, as appears by the fore-cited passage out of one of his Letters to Cornelius Bishop of Rome. And in that to Florentius Papias, 'Si contumax ac superba obaudire nolentium multitudo discedat, Ecclesia tamen Christianorum, non recedat, et illi sunt Ecclesia et plebs Sacerdoti adiuncta et Pastori suo Grex adherens: Unde scire debes Episcopum in Ecclesia esse, & Ecclesiam in Episcopo, & si qui cum Episcopo non sint, in Ecclesia non esse, &c. 6. Every Bishop had in his own Church the Supreme Ecclesiastick Power, and therein was not subordinate to any other Bishop nor Council of Bishops, but to Jesus Christ the great Bishop of Souls. Thus S. Cyprian in his Epist. to Stephanus which begins: *Ad quædam disponenda, &c.* Telling him of the determination of a Council of Bishops for the Rebaptization of Hereticks, and the admitting of Presbyters and Deacons, (who had left the Church, and gone over to Hereticks and Schismatics) upon their return a-

gain, only to Lay-*communion*; He concludes; "Nevertheless, we know there are some [*Bishops*] who will not lay aside what they have once drunk in, nor readily change their customs, but preserving the Bond of Peace and Concord with their Colleagues, they retain some peculiar things which they have once taken up. In which we do not compel, nor give Law to any body, seeing in the Government of the Church every Bishop has his own free Will, and must render an account of his Administration unto the Lord. And in his Epistle to *Antonianus*, he says, " --- Among our Predecessors, some Bishops in our Province would not in any case admit Adulterers to Penance, and thought that Absolution ought not to be given them, yet they did not separate from the Society of their Fellow-Bishops, nor break the Unity of the Catholick Church by the obstinacy of their severity, or censure. That because Absolution was granted by others unto Adulterers, he who did not grant it should be separated from the Church. While the Bond of concord remains, and the individual Sacrament of the Catholick Church continues, every Bishop orders and directs his own Administration, being to give an account of his doing unto the Lord. And in his Discourse at the opening of the Synod of *Carthage*, whose Records are among his Works [It being about the Re-baptization of *Hereticks*] he says, 'It remains, That each of us declare our Opinion, judging no Man, refusing our Communion to no Man; tho he shall think differently from us. For none of us makes himself Bishop of Bishops, or by a tyrannical Terror forces his Colleagues into a necessity of compliance, seeing every Bishop by vertue of his Liberty and Power, has his own free Judgment; and can no more be judg'd by another, than he himself can judge another, &c.

40. IV. Now, that there was such an *Imparity de facto* in the Office-bearers of the Primitive Catholick Church is proven by *Evidences* beyond Exception. And however defective the humane Records may be suppos'd to be for a long Tract of years after the Apostles, yet there are not wanting two or three weighry *Evidences* for every Century and in the mouth of two or three Witnesses shall every word be established. For the first Century we have *Ignatius* Bishop of the Church at *Antioch*, *Clement* Bishop at *Rome*, *Polycarp* at *Smyrna*, all of them ordain'd Bishops by the Apostles, and crown'd with *Martyrdom*

dom. The Testimony of the first is clear and beyond just exception. Throughout his Epistles he makes a clear distinction between the Bishop, Presbyters, and Deacons, represents the Bishop as *presiding* in *Christ's* stead, the *Presbyters* as holding the place of the *Apostolick Senate*, and the *Deacons* as Ministers of the Mysteries of Christ. *Polycarp* in his Epistle to the *Philippians*, makes mention of *Ignatius* his Epistles to him and to the *Philippians*, and tells them he had sent them these and the other Epistles which he had of *Ignatius*. The Epistle of the Church of *Smyna* containing an account of the Martyrdom of *Polycarp*, calls him the "most admirable Martyr, *Polycarp*, who was in our time an Apostolick and Prophetick Doctor," and was Bishop of the Catholick Church of *Smyna*: as in the very first words of his Epistle he distinguishes himself as Bishop from his Presbyters; "*Polycarp* and his Presbyters to the Church of God at *Philippi* &c. *Clemens Romanus* in his Ep. to the *Corinthians* calls upon them to consider "how the Souldiers obey their Leaders in "War, with what order, readines and Subjection they execute their "Commands, that all are not Generals, nor Colonels, nor Captains of "hundreds, or of fifties, but every one in his own order & station performs what is commanded by the King & Tribunes. He exhorts every "one to be subject to another in that order in which he is placed by "the Grace of Jesus Christ. He reckons up four Orders, that to the "chief Priest his Office is prescribed, that the Priests have their proper place assigned them, and the Levites their proper Ministries, "and a Lay-man is bound by the Precepts fit for Lay-men. Let every "one of you, Brethren," says he, abide in his own Order and Station, "give thanks to God with a good Conscience, and keep himself as be- "comes within the prescribed Rules of his Ministry.

41. In the 2d. Century we have the Testimonies of *Irenaeus* Bishop of *Lions*, *Hegesippus* who wrote five Books of Ecclesiastick History and *Dionysius* Bishop of *Corinth*. Of the Writings of the two Last, we have only Fragments set down in *Eusebius* his Eccl. History, but his veracity in extracting them appears from the other Extracts he gives us of Writings that are still extant, such as those of *Ignatius*, *Irenaeus*, &c. *Hegesippus* (apud *Euseb.* 1. 4. c. 22.) in the V. Book of his Commentaries tells "that as he was travelling to *Rome*, he convers'd with many Bishops, and that he found they all

retain'd the same Doctrin. That the Church of *Corinth* continued in sound Doctrin even to the time of their Bishop *Prinus*, whom saith he, I visited in my voyage to *Rome*, and abode with him at *Corinth* many days, being delighted with the purity of his Faith. And having arriv'd at *Rome*, I tarried there till *Soter* succeeded to *Anicetus*, and *Eleutherius* to *Soter*.

Irenaeus l. 3. adversus Haer. says "The blessed Apostles, having founded and built the Church, committed the Episcopal Office at *Rome* to *Linus* of whom *Paul* makes mention in his Ep. to *Tim*. To him succeeded *Anacletus*, after whom *Clemens* received the Episcopal Office, in the third place after the Apostles, who was with the Blessed Apostles, and pass his life with them, and being instructed by them kept in fresh memory, what they had delivered to him, and had their Form of Doctrine still before his eyes. In his time there arose no small sedition among the Brethren at *Corinth*, and therefore in name of the Church of *Rome* *Clemens* wrote to the *Corinthians* an excellent Epistle, to reduce them to peace, and renew their Faith that was shaken, declaring therein the Tradition of the Apostles, which he had lately received from them. To this *Clemens* succeeded *Evaristus*, to *Evaristus* *Alexander*. And after him *Xystus* is Ordained the sixth from the Apostles. After whom *Telesphorus* who was an illustrious Martyr, after him *Hyginus*, then *Pius*, after whom *Anicetus*, to him succeeded *Soter*, who now, saith he, possesseth the Episcopal Office in the twelfth place from the Apostles, and retains entire and uncorrupted the same Doctrines of our Holy Faith, which were delivered by the Apostles. In the same 3d. Book also he says, *Polycarp* was not only taught by the Apostles and not only conversed with those who saw the Lord, but was by the Apostles themselves Ordain'd Bishop of the Church of *Smyrna*, whom we also saw in our younger years, for he lived long and came to a great Age, being illustrious in his Life, and yet more illustrious in his Death, for he finish'd his life by Martyrdom.

42. *Dionysius* Bishop of *Corinth* (apud Euseb. L. 4. c. 23.) wrote many Epistles; of which one to the Church of *Athens*, wherein he blames them as almost backsliding from the Faith; while *Publius* their Bishop was crown'd with Martyrdom; and he makes mention of *Quadratus* who had succeeded *Publius* in the Episcopal Office; that by their Care and diligence the zeal of his Faith was revived.

And

'And in the same Epistle he shews that *Dionysius* the *Areopagist*, who 'being instructed by *Paul* did believe in Christ, as is recorded in the Acts of the Apostles, was by the same Apostle Ordained first Bishop of *Arbens*. There is also in *Euseb.* l. 5. c. 1. in the same second Century, an Extract of an Epistle of the Christians dwelling at *Lions* and *Vienne* in *France* to their brethren in *Asia* and *Phrygia*, giving an account of the Acts and Sufferings of their Martyrs in the great Persecution under *Antoninus Verus*, among whom they mention *Zacharias* a Presbyter, *Santilus* a Deacon, and *Photinus* Bishop of *Lions* who when he was more than ninety years underwent a glorious Confession of Martyrdom. There is also C. 4, a part of a Letter of the Martyrs of *Lions*, sent by the hand of *Irenaeus* then a Presbyter of the Church of *Lions*, to *Eleutherius* Bishop of *Rome* about the peace of the Church, recommending to him the said *Irenaeus*, who after *Photinus* was Bishop of *Lions*.

43. In the third Century, it is well known there are a Cloud of Witnesses, and the Generality of Presbyterians do grant that there was then an Imparity of Pastors. *Cornelius* we see, (who lived in that Century and was Bishop of *Rome* and Martyr) in the forecited Epistle to *Fabius* Bishop of *Antioch*, tells that in one Church there must be but one Bishop, tho' at the same time there are many Presbyters and Deacons, as at *Rome* there were then 46 Presbyters, 7 Deacons and an innumerable multitude of People. *Dionysius* Bishop of *Alexandria* in a Letter to *Stephanus* Bishop of *Rome* tells him (apud *Euseb.* l. 7. c. 5.) that all the Eastern and remoter Churches among whom there had been divisions, did now abhor the rashness of *Novatus*, and were in unity among themselves, that all the Governours of the Churches were in concord greatly rejoicing for their unlook'd for peace; *Demetrianus* of *Antioch*, *Theodistus* of *Casarea*, *Mezobantes* of *Jerusalem*, *Marinus* of *Tyre*, *Hellodorus* of *Laodicea*, *Helenus* of *Tarsus*, and all the Churches of *Cilicia*, *Firmilian* and all *Cappadocia*: and that he had nam'd only the more remarkable Bishops, lest he should be prolix and tedious. In another Epistle (apud *Euseb.* lib. 7. c. 17.) giving an account of the Persecution under *Valerian* the Emperour, he tells how he was brought before the President *Emilian*, and that his Presbyter *Maximus*, and the Deacons *Fauslus*, *Eusebius* and *Charemon* did accompany him, which *Maximus* did afterwards

wards succeed him in the See of *Alexandria*, and *Eusebius* then a Deacon was thereafter Bishop of *Laodicea* in *Syria*. And for an Instance of the Episcopal Power exercised then, as well as of their Discipline towards the lapsed, *Dionysius* in an Epistle to *Fabius* Bishop of *Antioch* (apud Euseb. lib. 6. c. 44.) saith, There was one *Serapion* among us a Christian and aged, who indeed had liv'd long unblameably, but fell in the time of the Persecution. He had often beg'd to be receiv'd but no body regarded him. For he had Sacrificed, But falling sick he became dumb and depriv'd of his Senses for three days: On the fourth day having recovered a little he calls on his Grandchild, and said; How long Child will you keep me here? make hast I pray, and absolve me quickly. Call one of the Presbyters to me and having said this he was again Dumb. The Boy runs to the Presbyter (Minister or Priest) it was night. the Presbyter was Sick and therefore could not come with the Boy; but because I had appointed, that dying persons, if they beg'd it, and specially if they had formerly also humbly entreated for it, should be received, that they might go hence supported with good hope, he gave a little of the Eucharist to the Boy, ordered him to moisten it, and to put it in the Old Mans mouth. The Boy returns, bringing the Eucharist along with him. And when he drew near, before he entered into the house; *Serapion* again speaks: art thou come Child, says he? the Priest indeed cannot come, but do thou quickly what he commands thee, and let me go. The Boy powdered it out and put it into the Old Mans Mouth. Who when he had tasted it a little, he immediately yielded up the Ghost.

44. But that in the 3d. Century there was generally a Bishop, Presbyters and Deacons in every Church; that the chief Care of the Church belong'd to the Bishop; that the Presbyters were not Lay or Ruling Elders, but were such as Laboured in the Word and Doctrine, and joyn'd with the Bishop in the Sacerdotal Care, is so evident from the Ecclesiastick writings of that Age, and so fully made appear by the Learned Writer of the Principles of the Cyprianick Age and the Vindication of it, that the knowing Presbyterians will readily grant it.

45. As to what the Surveyor says p. 13. that the Defectiveness &c. of humane Records for a long tract of time after the Apostles

has been fully evinced by Dr. *Stillington*, &c. It is to be considered That Dr. *Stillington* in his *Irenicum* supposes, 'That he has made appear, That there is no Divine Warrant from Scripture enjoining absolutely one Form of Government, & forbidding all other; and that therefore unless it can be made appear, That there was an uniformity of the Apostles Practice in all Churches of their Plantation; we cannot determine what Form was settled by them. Now Antiquity, he says, is defective as to the Churches planted by many of the Apostles; and nothing told of the way they took to settle them: and it is asked; where do we read what course *Philip*, *Bartholomew*, *Matthias*, *Simon Zelotes*, *Matthias* took: Might not they for any thing we know settle another kind of Government from what we read *Paul*, *Peter* and *John* did, &c. It is answered; That as the Apostles were uniform in preaching the same Doctrine; so certainly in settling the same Church Government; and they being to gather out of all Nations one Church unto God, we may be sure they would not settle its Government in one part after one manner, and in another after another manner, since that would have bred confusion in the Catholic Church. And we find by all the Evidence which History can afford, the same Government *de facto* to have been in the times next to the Apostles in all the rest of the Churches of which there is any Record, as was in that of *Ephesus* and *Crete*. And as the Rule of Analogy does so generally hold in Nature, so is it in Religion; and as we know- ing that every Man we see has the same general frame of Body, made up of many Members plac'd in their respective order: every one of which has its own office: do conclude from the great Rule of Analogy, that in the unknown parts of the Earth the People who inhabit them, if there be any; have the same general frame of Body with our selves: So from the uniform general frame of the particular Churches in the primitive Times of which there are any Records, we may most rationally conclude that the other Churches planted by the Apostles, of which we have no Record, have been modelled after the same manner, the Founders being directed by the same Spirit. And as to Defectiveness of Time, the Interval between *S. John's* Death, and *Ignatius* his Martyrdom, being but a very few years: the Writings of the last may be a sufficient Evidence of the Government settled by the Apostles. And *Polycarp* having been the Disciple of *S. John*, and *Ire-*

Irenaeus the Disciple of *Polycarp*, I think in all reason *Irenaeus* may be admitted as a sufficient Evidence after the Scripture Records, for testifying after what manner the Apostles settled the Government of the Churches, who tells us that *Polycarp* was ordained Bishop of the Church of *Smyrna* by the Apostles themselves.

46. Nor II. Is there such Ambiguity in the Testimony given by those Records as to invalidate them. For 1. They speak not only of Personal Succession, but also of such a Superiority as *Timothy* had in *Ephesus* and *Titus* in *Crete*, "and that nothing be done belonging to the Church without the Bishop. 2. There being sufficient Evidence of the Distinction between the Offices of the Bishop, and Presbyters, the common use sometimes of the same Names of Bishop and Presbyter does no more invalidate this, than it does the distinction between the Apostles, Presbyters and Deacons that those Names were common to them; or between the High Priest and the Priests, That the Name Priest was common to both.

47. And as to the third, The Partiality of the Testimony of Antiquity, for that, as it is said, they judged the practice of the Apostles by that of their own time, It is said without sufficient Evidence, and the Testimony of *Ignatius* cannot be liable to this Exception, he living in the Times so near the Apostles; and it may be said on far better Grounds, That the Presbyterians measure the Practice of the Apostles by their own. The Instance given in the *Irenicum* of *Chrysostom's* Argument, That the Presbyters who laid hands on *Timothy* must needs be Bishops, because none did ordain in the Church but Bishops, is no sufficient Evidence of this Partiality: for his Argument is not drawn chiefly from the practice of his own time, but from the Scripture-Institution and Practice.

48. As to the other Instance, given there, of their Partiality in adhering to their particular Traditions, and calling them Apostolical, tho contrary to one another, which is brought also for the proof of the fourth Plea against the Authority of Antiquity, viz. the Repugnancy of their Records; as appear'd in the difference between the Eastern and Western Churches in the Observation of *Easter*: This is so far from invalidating the Testimony of Antiquity in the matter of the Apostolical settlement of Church Government by this Imparity that it greatly serves to confirm it. For if these Churches were so tenacious of

of a different Circumstance of Time in the Observation of *Easter*, for that it was so observed in this different manner by their Apostolical Founders, as probably it may have been so (those in *Asia* being willing to keep this time for the sake of their Brethren the *Jews*) have we not far greater reason to believe their *Testimony*, in a matter wherein they are all *unanimous*, and do not in the least differ, and to be persuaded, That it was truly *Apostolical*.

49. It is evident then, That the Defectiveness, Partiality, Ambiguity and Repugnancy of the human Records of the primitive Church is not such (as our Author would invidiously represent it) but that both their *Testimony* and their *Practice* is a convincing Proof, That the *Imparity* of Pastors, which was in the Church in the Scripture-Times and in the Days of the Apostles, was not to be Temporary, but to be continued in after ages. And this *imparity* being the universal practice of the primitive Church, is an uncontrollable Evidence, That it is of Apostolical Original. And the Nature of Mankind, the Ends of Church Government, and the diffusiveness of the Catholic Church, to be spread throughout the whole Earth, and yet to be at Unity with it self, do manifest the Wisdom of such an Institution. And to conclude in the words of the Right Reverend Dr. *Burnet* (in his Preface to the Life of Bishop *Bedel*) "It is not possible to think, That a Government can be Criminal, under which the World retained the *Christian Religion*, and that in a course of many Ages, in which as all the Corners of the *Christian Church*, so all the parts of it, the sound as well as the unsound, that is the *Orthodox* as well as the *Hereticks* and *Schismatics* agreed, the *Persecutions* that lay then so heavy on the Church, made it no desirable thing for a Man to be exposed to their first Fury, which was always the *Bishops Portion*, and that in a Course of many Centuries, in which there was nothing but Poverty and Labour to be got by the *Employment*, There being no Princes to set it on as an Engine of Government, and no Synods of Clergy Men gathered to assume that Authority to themselves by joint Designs and Endeavours. And can it be imagined, That in all that glorious Cloud of Witnesses to the Truth of the *Christian Religion*, who as they planted it with their Labours, so watered it with their Blood, there should not so much as one single person be found, on whom either a Love to Truth, or an envy at the advancement of

'others prevail'd so far as to declare against such an early and universal *Corruption* (if it is to be esteemed one.) When all this is complicated together; it is really of so great *Authority*, That I love not to give the proper *Name* to that *Temper* that can withstand so plain a *Demonstration*. For what can a Man, even heated with all the force of *Imagination*, & possessed with all the sharpness of *Prejudice*, except to the Inference made from these *Premisses*, That a *Form* so soon introduced, and so wonderfully blest, could not be contrary to the *Rules of the Gospel*; and cannot be ascribed to any other *Original*, but that the *Apostles* every where established it, as the *Fence* about the *Gospel* which they planted; so that our *Religion* and *Government* are to be reckoned, *Twins*, born at the same Time, and both derived from the same *Fathers*.

As to the Surveyor's

THIRD Section, Of the Reformation from Popery, and Judgement of Protestant Churches concerning Prelacy.

1. He is therein surpriz'd at some things in the *Case*, which a single Eye would have candidly interpreted in the plain sense and meaning intended by the Writer. To take off his first surprize p. 14. I would gladly ask, whether, if the Author in reasoning with a *Quaker* concerning *Baptism* should say, 'that it was a *Sacrament* instituted by Jesus Christ, and as it was observed in the times which were purest for Religion, so it had continu'd in the Catholick Church thro' all Nations for 1600 years and upwards: whether, I say, he would have thought it just for the *Quaker* to have insinuated that thereby he seem'd to approve all the Superstitious additions made thereto by the Church of Rome, or if he himself will say that the Church of Rome has not true *Baptism* because of these additions: so I would ask, if because it is said in the *Case* p. 7. that as the Church had this Government (by Bishops and Presbyters in Imparity) in the times which were purest for Religion, so it continued to be the Government of the Catholick Church thro' all Nations for 1500 years; it be just for the Author from thence to infer, 'that then the whole *Romish* Hierarchv must be acknowledg'd to be of Apostolick Original, or to insinuat that this may be the meaning of the Writer of the *Case* when it is so expressly said. p. 9. of the *Case*, that the Reformers took care not to throw away that excellent, antient and Apostolick Or-

Order of Degrees, Imparity and Subordination in the Ministers and Pastors of the Church, but only to reform the abuses of it, and shake off the Usurpation of the Roman See over other Churches.

2. The Authors Second mistake p. 15. is no less groundless, calumnious and uncharitable, while he would have the World to believe that the Writer of the *Case* charges the *Reformed Churches* with the Guilt of the Schism. The groundlessness of this Calumny is made appear in p. 8. of the first part and p. 4. of the 2d. part of the *Case*. But he will not have the present state of Christendom to be call'd a *Schism*, nor a Lamentable one. Has it not been still the Language of Ecclesiasticall Writers to call the Division between the Eastern and Western Churches a *Schism*? and when the debate falls in between those of the *Roman Church* and the *Reformed Churches*, do not the last still vindicate themselves, and charge the Guilt of the *Schism* upon the first, who had forc'd the other to separate from them, while their Conditions of Communion were Sinful and unlawful? Is there not a *Schism* presently in the *Church of England*, the Guilt of which the *Church of England* charges upon the Dissenters, and these upon them. And are there not always Lamentable effects of *Schism*? the Guilt of which lies not still upon those who actually separate, but on those who are justly chargeable with the Guilt of the Separation. If the *Church of Rome* had hearkened to the Requests of our Forefathers, and Reform'd themselves in *Doctrine*, *Discipline* and *Worship*, then there would have been no *Schism*: They then refusing so to do, are chargeable with the Guilt of it. What the Author cites out of the 18. p. of the *Case* is misrepresented and misapplied, It is there shown that notwithstanding of all the Changes that had been in the matter of Church Government in Scotland, yet both the Ministers and People of the respective parties chose generally to hold Communion with one another till after the Re-establishment of Episcopacy upon the Restoration of King Charles II. upon which the Presbyterians made the actual Schism and Separation from whence all the sad Consequences have since flow'd. Now it is not here made a general Rule (as the Author would insinuate p. 15.) that on what side soever the actual Separation is made, on that side lies always the Guilt of the Schism; that is to be understood only when there is no just cause given, and when no Sinful Condition is

required of them to continue in the Communion in which they were. And this is that which made the present Presbyterians guilty of Schism.

3. When one is intent upon the main scope of a writing and touches other things only upon the by, he does not consider how those of an evil eye will be ready to catch at every word, and aggravate every thing that looks like an Omission, into a heinous Crime, and so instead of the main purpose are still starting new debates, and making every thing that they judge an Omission in him, to be Criminal, which looks very unlike that property of Charity, *that it thinketh no evil.* Thus the *Surveyor* deals by the writer of the *Case*, and the whole business almost of a Reply to the *Surveyor* is to vindicate the other from his Calumnious Insinuations, and what he blames is not so much what is said, as that there is no more said. Thus when p. 8. of the *Case* it is said 'that the Protestants do not without reason lay the blame of the *Schism* upon the Church of Rome, their imposing upon them *Conditions of Communion* which were not required by the primitive Church, nor instituted by Christ or his Apostles, particularly in that they added to and enlarged the *ancient Creeds* of the Church, adding twelve Articles more to the twelve primitive ones of the *Apostolick Creed*.' The *Surveyor* will have this to be. 1. Only an excusing of the Protestants their Separation. 2. He is angry that the only particular Reason of Separation assign'd, is, That the Church of Rome added 12 Articles to the *Apostolick Creed*, without telling if the Fault lay in the Nature and Quality of the Articles added, That they were false and heretical, corrupt and idolatrous Articles, and that the Writer of the *Case* seems to think the adding of any Articles to the *ancient Creeds* is Criminal. 3. He says it was the *Nicene* or *Constantinopolitan Creed* that was rehearsed and approved in the Council of *Trent*, without any Additions: And when Pope Pius the 4th after the Council added some 12 or 14 Popish Articles to it, he impos'd them only on the Clergy, and this about 40 Years after the Reformation: and so he sees not with what Warrant this can be said to be the reason why the Protestants laid the blame of the lamentable *Schism* on the Church of Rome. Thus he speaks p. 16, 17, 18.

I cannot promise that I will satisfy the *Surveyor* in this, but I hope to satisfy any *Protestant* of a Candid Spirit and of a single Eye. First then what is said is not a bare *Excuse*, but a *Vindication* of the *Protestants*, That they were not guilty of the *Schism*, but the *Church of Rome*, who impos'd upon them *Conditions* of Communion not instituted by *Christ* & his *Apostles*, and so taught for *Dollrines* the *Commandments* of Men. 2. It was needless in the *Case* to set down the *Nature* of those *Conditions* and *Articles*, which the *Writer* of the *Case* may have sufficiently declared at reasonable *Times* and *Places*. 3. The making any Thing now to be an *Article* of *Faith* and necessary to *Salvation* and *Christian Communion*, which was not declared by *Christ* and his *Apostles*, nor received as such by the *Primitive Catholick Church* is unlawful, and makes a *Schism* from the *primitive Church*, and for this very Reason, tho there were no more, the *Church of Rome* is guilty of the *Schism*. 4. What is said in the *Case* p. 8. as to their new *Additions*, respects the *ancient Creeds* of the *Church* in general, and not the *Apostolick* in contradistinction from the rest, they being all the same in substance. 5. As the *Protestants* their first *Secession* from the *Church of Rome* was passive & involuntary, they meeting with nothing for their *Remonstrances* against the *Corruptions* of that *Church*, but *Excommunications*, *Inquisitions*, *Prisons*, *Massacres*, *Persecutions*, *Fire* and *Faggots*, so they justly date the *Schism* from, and lay the *Guilt* of it upon the *Council of Trent*, which being called to remove *Differences*, made them irreconcilable, turning those *corruptions* of which the *Protestants* complain'd into a *Law*, and pronouncing *Anathema's* against those who did not receive them. What is said in the *Case* therefore doth not so much respect *Pope Pius the IV his Creed*. As the *Tridentine Acts & Canons* with their *Anathema's*: which tho' it was after the first *Secession* of the *Protestants*, yet that being forced, and there being still a place for a *Reformation* and *Union*, and they pleading for a free and lawful general *Council* for that end, the *Tridentine Council*, by their *Acts, Canons* and *Anathema's*, made the *Breach* irreconcilable; and upon this the *Protestants* do justly lay the blame of the *Schism*.

5. Is being said p. 8. of the *Case*; That the greatest part of the *Western Churches* which found it necessary to separate from the *Church of Rome*, were careful to do so only in those things, which they saw

were manifest corruptions in *Doctrin* and *Worship*, and not to abandon what was in it self good, and of primitive and Apostolick Original. And instances being given of some things retain'd by them, the Author of the Survey will needs have the other to account all these instances to be of primitive and Apostolick Original. And then he requites, 1. 'That the Rule be minded that is set down p. 1. of the Case, That those things which concern the Religion of *Jesus Christ* are to be measured by the Institutions of *Jesus Christ*; and that solid Documents be given for each of these from *Divine Writ*; for there he can find nothing from which he can by good Consequence draw a Divine Institution for the use of composed *Liturgies*, or for the observation of [the Writer of the Case] his yearly Festivals, as he is pleased to call them, &c. And 2. If these things are to be observ'd as conditions of Communion, he desires to know where they are declared in expresse Words to be necessary to Salvation, according to the other Rule p. 28. of the Case. And 3. He asks if the Episcopal Clergy under the late Prelacy did not abandon the things that were of primitive and Apostolick Original, in using no authorized Liturgy, &c.

6. To this I answer, 1. That it being said in the Case, That 'they were careful not to abandon what was in it self good, and what was of primitive & Apostolick Original; If all the instances were good and some of them of primitive and Apostolick Original, The Expression is just, tho the Writer of it had not accounted all those things to be of Apostolick Original, and some of them, I hope he will grant to have been so, as the reading of the Holy Scriptures to the People. 2. The Writer of the Case does heartily assent to the Difference of things contain'd in the Christian Religion, which is exhibited by the Reform'd of *Bohemia* in the account of their *Eccl. Order & Discipline*, p. 2, & 3. of the English Edition; viz. That in Christianity there are some things Essential in which the Salvation of Man is immediatly concern'd, to wit on God's part, the Grace of God the Father, the merits of Christ and the Gifts of the Holy Ghost. And on our part, Faith, Charity, and Hope. There are other things Ministerial, to wit, the means given by God unto the Church, by which those Essentials are made known to us, and conferr'd upon us. These are the Word of God, the keys and Sacraments. There are other things which they call *Acciden-*

accidentals or the indifferent Things of Christianity; to wit, such as respect the time and place and manner of performing those Ministerial things; such are the outward Rites and Ceremonies of Religion. 3. When it is said p. 1. of the Case, 'That those things that concern the Religion of J. C. are to be measured by the Institution of Jesus Christ himself; the meaning is not, that there must be a particular precept in the Scripture for every one of this last kind of things, but that they should be so ordered and used as is agreeable to the Religion of Jesus Christ, and answers the General Rules delivered in Scripture, that all things be done to Edification, that they be done in decency and order, that (as the Bohemians say) they be not a hindrance of Faith, Charity and Hope, but may serve rather to illustrate and inculcate them. Therefore the Bohemians in the forecited Account tell us, that 'in Accidentals there may perhaps be some things among them different from others (now among them were *sees* forms in the Administration of the Sacraments, the observing of yearly Festivals, Confirmation, Death bed Communion, the kneeling at the receiving of the Holy Communion), yet they say, derived from no other source, than the Divine appointment, Variouslly pointed out in the Scriptures and the example of the Primitive Church. And that they did not lay on them the stress of Salvation, but that they look'd on them as serving for Edification. 4. The Reason why this Conduct of the Reformed Churches is mentioned, is not as he thinks, 'because the Author had a Church in his view, which he says is call'd the Glory of the Reformation, and cites *Toleration defended* p. 17. Nor that they laid the stress of Salvation on these things, as if they were absolutely necessary to Salvation; but because it was a great Instance of their prudence, in Reforming only from what was corrupt in Doctrine and Worship, and retaining what was of Primitive use and tended to Edification, Peace, Decency and Order, and for that it is no less an Instance of the Superstition of the Presbyterians to reject these as unlawful, Popish, Antichristian, Superstitious or Idolatrous. For as he is Superstitious who thinks to please God with little things, the giving him the hat or the knee, while the heart is far from him; so they are not less Superstitious who think to please him and count it a Glorious Reformation, in avoiding and rejecting such things, which in their own

Nature are Lawful, and not forbidden, and may serve for Decency and Order, and rather than not to succeed in this, will inflame the Peoples minds, make them believe they are things contrary to Gods word and enter into a Covenant against them, and will fill a Nation with Blood and Confusion. 5. Some of those things the *Antient Fathers* and the first Reformers look'd upon not only as Lawful but also of *Divine Institution*. For Instance, the *Confirmation* of Children, or of those who have been already Baptized. 8. *Cyprian* in his Epistle to *Jubajanus* derives it from *Act. 8*. And *Calvin* in his Comm. on the Ep. to the *Hebrews* cap. 1. verse 2. and *Beza* in his Notes on the same place show, that by the laying on of hands there, is to be understood that of Confirmation. And yet the *Assembly at Glasgow 1638*. declares that this is one of the things Vow'd against and abjur'd in the *National covenant*.

For a *Divine Patern* and Warrant for composed *Liturgies* we have our *Saviours* own most excellent Prayer, who was pleased not only to give us a Directory how to Pray, but also to set us a Form of Prayer, and if there be a Divine Warrant for Praising God in Set Forms, I am sure there is no less for the other. And since all the Sundays in the year borrow their New Name and are called the *Lords day* from the day of our *Lords Resurrection*, and are therefore by all Christians observed as a Holy Festival, it seems a most natural Consequence that at the yearly Return of the Day of our *Lords Resurrection*, this ought to be particularly commemorated, and this we know was ever observed in the Christian Church, the first difference that arose among Christian Churches being not as to the observation of it, but as to the particular day to be observed. And *Augustin* in his 118. Epistle says that those things which are observed by the universal Church, and are not expressly set down in Holy Writ, such as celebrating by Anniversary Solemnities, our *Lords Passion, Resurrection and Ascension into Heaven*, and the *Descent of the Holy Ghost*, and if there be any other such, saith he, (as in the 119th. Epistle he mentions the Anniversary Celebration of our *Lords Nativity*) they are to be understood to have been appointed by the Apostles, or by full Councils. And seeing the Sacrament of the *Lords Supper* is an Institution of Jesus Christ, and to be Administred to all Christians who are Religiously disposed to receive the same, and is to all such

such a Holy mean of Grace and Spiritual Consolation, and seeing it is not limited to any time or place, and the Apostles went from House to House breaking bread, and seeing it was the last thing our Lord Recommended before his Death, and is to Poor Souls a most comfortable and fruitful Commemoration of his Death and Passion, and *sick and dying Persons*, who devoutly thirst for it, have need of this comfortable Seal and Sacrament of our Lords Love: I see no need of any more particular Divine Warrant, for giving the Sacrament of the Lords Supper to such dying Persons, nor how with a good conscience it can be withheld, unless there be a particular Divine Warrant to the contrary.

7. Now as this conduct of the Reformed Churches was mentioned not because the Writer of the *Catechism* had one Church more specially in his view, so the *Surveyor* when in Dorset he tells, it is called the the Glory of the Reformed Churches, might for this have exposed many Writings besides *Tolerations defended*, and that of the *Foreign Protestants Divines*. It is true, every Church has its own Defects and Failings, and she that is without them may cast the first Stone at the rest, but that other Church was never underval'd by the Foreign Protestant Churches, nor did they ever give her the hard Names which were wont to be thrown at her by the Solemn-League-Men. Let us hear the Sentiment of the Reverend, Noble and Learned *John Deane* Professor of Divinity and Pastor of *Geneva*, in his Answer to the Assembly of Divines at *London* at the time when her dear Presbyterian Brethren march'd in with Pike and Musket, to reform her according to the pattern of the best reformed Churches.

One thing, says he, was only wanting to the huge heap of publick calamity, namely, That *flourishing England*, the very Eye and excellency of all the Churches, the Sanctuary of the Afflicted the Arsenal of the faint-hearted, the Magazine of the Needy, the Royal Standard of Good hope, should by so unlook'd for an accident, without any external Enemy, or Foreign Impression become in a manner its own Felo de se, and make an end of it self with its own cruel Hands. What a sad spectacle is this to see that Church thus trodden under Foot, to see that glorious Field of our Lord thus ransack't yea, worried, not by the wild Beasts of the Forrest, nor torn in pieces by

by the merciless Paws of the Lion, or of the VVolf, but utterly dis-
 membered by its own *unnatural sheep*; enrag'd and exasperated one a-
 gainst another; an horrid example this, and till now never heard of
 among the reformed Churches: It seems heretofore like Christs own
true sheep, they were kept tame by the fear of God, united by the
 same Bond of Faith, knit together by the apprehension of the common
 Enemy, and so long they did both express and exercise holily and
 faithfully their mutual *Charity*, quiet and union among themselves.
 But now we are struck with horror at the change of that so glo-
 rious face of your Church, whilst we hear at this distance the loud
 Report of those deadly Wars that are now flaming up betwixt the
 King and his People. To see at *Daggers drawing* indeed, *Brethren*
against Brethren, Parents against their own Children, Christs *Sheep*
 rushing against and goring their own Fellows; nay their own *Shep-*
herds. At all this we are utterly amazed; and would scarce have be-
 lieved that in the same pitched Field, one and the self same God and
 Father in the Name of one and the same Mediator, at one and the same
 time, could be invocated for help on both sides; to shed the Blood of
 those that for the major part had hitherto by so many clear *demonstra-*
tions been Equal in the whole Course of their Lives; Equal in their
 piety towards God, Equal in their Love and Loyalty towards their
 Country, approving themselves such faithful and true *Brethren* one
 to another.

—“Besides all that, we have been extremely grieved at this, That the
Spirit of Division hath so plentifully sown among you his pernicious
 Tares of Fears & Jealousies, That they have not only fructified, but
 even overgrown all over, all manner of mutual *Trust*, in despite of
 so many royal *Protestations* sealed and bound up with so many most
 grievous *Imprecations*. But the very Top and Height of all our Sor-
 rows on your behalf hath been this, That all that cursed Fewel thus
 heaped on, is now at last kindled into a bloody War, lengthened on
 both sides by a *Multiplication* of deadly *Feuds*: So that during such
 an universal *Combustion*, what ever Mens *Bare Words*, and never so
 frequent *Protestations* otherwise may pretend, yet the Royal Honour,
 Power and Dignity cannot but fall into utter *Contempt*; and on the
 contrary, the *licentiousness* of the most audacious and lawless cannot
 but gather strength, & outgrow the other; & then consequently Pie-
 ty:

'ty must needs decay, *mutual Love and Charity* must utterly va-
 'nish away, and in stead thereof, a kind of *Savage Diffusions*, yea
 'brutish Rage must needs invade at last the *minds and manners* of
 'the Men of this Generation, who in process of Time will no
 'longer look upon the Original Causes that began the War, but
 'rather upon the new mutual Injuries freshly done or received in
 'the very progress and prosecution of the War between two Par-
 'ties divided far more by an *odious* difference of *reproachful Names*
 'as it were infamous *Brands* fix'd upon each other, than really
 'by the Cause it self. It had been far more easy to us and all good
 'men to deliver our Judgement upon your Case, had the major part of
 'either Side differed from the other, either in the more *essential*
 'points of Religion, or else dissented about the *Fundamental Laws* of
 'the Common wealth, or had either party been *oppress'd* by the other
 'in a direct way of open persecution, or had there been an Introduc-
 'tion of *Publick Tyranny* against the Laws thro' the baseness and pusil-
 'lanimity of the other Party. But as for you, ye have abundant cause
 'of comfort in your security against all these evils, since by vertue of
 'your own *most just and powerfull Laws*, that have already been indiffe-
 'rently agreed upon by the General consent of all parties concern'd
 'you may with ease prevent or cut off all those forementioned e-
 'vils. Beware lest the *Fortune of War* smiling upon you, draw you on
 'and tempt you to commit your great affairs to the ambiguous chance
 'of *Victory*, than which nothing can happen more deadly, yea pernicious
 'unto the Common-Wealth. Roll away the huge *Scandal* that lies
 'so heavy upon the whole Christian World, yea wash and wipe off
 'that foul stain of black *oppression*, charged especially upon the purest
 'profession of the Gospel, as if it did in a kind of Antipathy or secret
 'hatred oppose and oppugn all *Kingly power and Supream Authority*.
 'Mitigate and assuage the exulcerated and too too much provoked
 'mind of your King, and do not compell him to pinnacles and pre-
 'cipices.

Thus we see *J. Deodate* gives us high Elogies of that Church, is
 struck with astonishment at the unnatural War, wonders at the con-
 trary Prayers then us'd and the taking Gods Name in vain, foresees
 the prostitution of the Royal power and dignity, whatever means Pro-
 testa-

testations did otherwise pretend, and the fatal consequences as to Religion and good manners, and is far from interpreting their Successes, as answers from God approving their Cause, as the manner was then.

8. In the 9. p. of the Case, it being said, that above all, the greatest part of the Reformed Churches took care not to throw away that excellent, antient and Apostolick Order of Degrees, Imparity and subordination in the Ministers and Pastors of the Church, but only to reform the abuses of it, and to shake off the Usurpation of the Roman See over other Churches. They were not only convinced that such Imparity was of Divine Institution and Primitive use in the purest times of Christianity; but that it was of absolute necessity for the good, peace and order of the Church, for the great ends of Religion, and to avoid Schism, Strife and Confusion.

9. The Author of the Survey carps at three things; first at the word above all, as if it implied, they were more careful about this, than about the Doctrine and Worship; Now a Candid Reader would have interpreted this with more equity. For the matter under Consideration there, is the narrating of some things which the Scottish Presbyterians look upon as unlawful, Popish, Superstitious and Antichristian, and against most of which, they say they have Solemnly Covenanted, and yet other Reformed Churches thought fit to retain them as Lawful and agreeable to the word of God; and among all these especially a due Imparity and Subordination among Pastors: so that the words above all, has particular respect only to the other instances going before. 2. He quarrels the saying, They were convinced that such Imparity was absolutely necessary for the Good, Peace and Order of the Church, and for the great ends of Religion, as implying that where that is wanting, the ends of Religion cannot be obtain'd, and that the Reformed Churches who want it were without the Pale of the Church. It is true there are persons of great Learning and Probity who look upon the Episcopal Order as such an Essential part of the Catholick Church, as that the Societies where that is wilfully wanting, cannot be well said to be within the Pale, of it. But it cannot be said that this was the sentiment of most of the Reformed Churches, but only that they were convinc'd that such an Imparity was necessary, not simply for the being, but for the well being

ing, the Good, Peace, and Order of the Church, and to avoid strife, Schism and Confusion; and therefore the word *absolutely* respects only its Peace and Order, and not simply its Being. And that they were convinc'd of this appears from their *Practice*, that they establish such an *Imparity*, and that they saw that even in the *Primitive Church* and in the purest times this was found necessary to prevent *Schisms*; and it appears by the Passages of the Letters of *French Protestants* cited in the 2d. part of the *Case*, that they ascrib'd their having no Bishops to necessity, and not choice, and that if the King and most in *France* came to embrace the Reformed Religion, such a Government would be necessary.

10. Thirdly, he carps at the saying that the Reformed Churches were convinced of the *Divine Institution* of Imparity of Pastors, and that this is asserted both as to their Judgement and their Practice, and for their Judgement p. 20. he craves a Proof of any one of the Protestant Churches at the Reformation that was convinc'd of this. And of this there are two Instances adduc'd already in the 2d. part of the *Case*, p. 30. viz. the *Reformed Churches of England and Bohemia*. And whereas he requires a Document of this from the Confessions of any of the Reformed Churches, and for *England* he tells he finds no assertion of the *Divine Institution* of Episcopal Government in her 39. Articles: If this were a sufficient Evidence, then we may conclude, That the *Assembly of Divines at Westminster* were not convinc'd of the *Divine Institution* of *Presbyterian Government*; for we find no Assertion of it in the *Westminster Confession*; and that the *Scots Presbyterians* do not believe its *Divine Institution*, since it is not an Article contain'd in their *Confession*. And as for the 39. Articles of the Church of *England*, the *Surveyor* may be pleas'd to consider, That in the 36 Article, she ratifies the Book of the Consecration of Bishops, &c. The very first Words of the *Preface* whereof are [It is evident unto all Men diligently reading the holy Scriptures, and ancient Fathers, That from the Apostles Time, there have been these Orders of Ministers in Christs Church, Bishops, Priests and Deacons.] And such an Evidence is not adduc'd for *Presbyterian Government* in all the *Westminster Confession*. But where the *Confessions* of the first Reformers say nothing against the forelaid *Imparity* of Pastors, it is a great presumption of their Judgment for it, For it is known
P they

they were chiefly levelled against the Corruptions of the Church of Rome in Doctrin, Worship and Government; and since where they expose the abuses of the *last*, particularly, the Usurpation of the *Bishop of Rome* over other Churches, they say nothing of the *unlawfulness* of the Office of a Bishop, but complain, That they do not mind their Office, and faithfully discharge it, it is an Evidence they were not against it.

II. All the Passages adduced by the *Surveyor* out of the *Confessions* of the Reformed Churches, as if they were against this *Imparity* of Pastors; are misapplied and mean no such thing, as will appear to any that shall be pleased impartially to read them. In the last Article of the *Ausburgh Confession de potestate Ecclesiastica*, That which they state and explain, is not, if there is an *Imparity* among Pastors; but what the *Ecclesiastick Power* is, in contradistinction to the *Civil Power*; They say, "There have been hot contests about the power of Bishops, in which some have dangerously confounded together the *Ecclesiastical Power* and the *power of the Sword*. From this Confusion, great VVars and Commotions have arisen, while *Popes*, under the colour of the *power of the Keyes*, have not only instituted new VVorships, burthen'd *Consciences* with violent *Excommunications*, but taken upon them also to *transfer Kingdoms*, and depose *Emperours*. Our Teachers therefore have been obliged to shew the difference between the *Ecclesiastick power* and the *power of the Sword*, and have taught, That both ought in obedience to the *Command of God*, to be religiously honoured, as great *Divine Blessings* upon Earth.

Their Judgment then is, "That the *Power of the Keyes*, or the *Power of Bishops* according to the Gospel, is a *Power or Command* from God to preach the Gospel to remit and retain Sins, and to administer the *Sacraments*. For with this Command Christ sent his Apostles, *As my Father hath sent me so send I you. Receive ye the H. Ghost. Whosoever Sins ye remit, they shall be remitted to them, and whosoever Sins ye retain, they shall be retained.*

"Therefore the *Civil and Ecclesiastical Powers* are not to be confounded, the *Ecclesiastick* has its Orders of preaching the Gospel, and administering the *Sacraments*. Let it not thrust it self into anothers Office "Let it not dispose of Kingdoms, abrogate the Laws of Magi-

stratis

'strats, dispense with lawful Obedience, prescribe Laws to Magi-
'strats about the Form of Government, &c.

'If Bishops have any power of the *Sword*, they have it not as *Bishops*
'by the command of the Gospel, but by human Right, by the do-
'nation of Kings and Emperours. And this is another Function than
'the Ministry of the Gospel.

'When the Question is then about *Jurisdiction* of Bishops, *Domi-
nion* [*Imperium*] ought to be distinguished from Ecclesiastick Ju-
'risdiction. Now by the Gospel, or as they say, *de jure divino*, no
'*Jurisdiction* belongs to Bishops as Bishops, that is to those to whom
'the Ministry of the Word and Sacraments is committed, but to re-
'mit Sins, To discern *Doctrin* also, and to reject the Doctrine that
'differs from the Gospel, and to shut out from the Churches Commu-
'nion notoriously wicked men, not by human force, but by the
'Word. In this, of necessity and by *Divine Right*, the Churches ought
'to yield them obedience, according to that, *He that hears you hears
me*.

'But If they teach or ordain any thing contrary to the Gospel, then
'the Churches have Gods Command that forbids obedience, *If an An-
gel from Heaven Preach an other Gospel, let him be accursed. Gal-
1. Neither are we to assent even to Catholick Bishops, if they are in an
Error or believe any thing contrary to the Canonical Divine Writ.*
Aug. contra Petilliani Epistolam.

'If they have any other power or jurisdiction in judging of certain
'Causes, as of Marriages, Tithes &c. they have it by human Right.

'It is moreover disputed if Bishops or Pastors have a right to *insti-
tute Ceremonies* in the Church.

'Concerning this, Ours teach that Bishops have not power to Ordain
any thing contrary to the Gospel. Now it is contrary to the Scrip-
ture to make Traditions so as that by the observing of them we may
'merit Remission of Sins.

'It is lawful for *Bishops* to make Orders, so as that things be done
'in Order in the Church: not as that by them we merit forgiveness
or satisfy for Sins, or that they bind the Conscience or are necessary
'duties of worship, or that men Sin when they do not observe them
'without giving offence to others.

'Such is the observation of the Lords day, of *Easter, Pentecost*, and of
the

'the like days and Rites. For they who think that by the Churches Authority the Observation of the *Lords day* was instituted for a *Sabbath*, 'as necessary, are greatly mistaken. For the Scripture allows that 'now the observation of the *Sabbath* should be free. For it teaches, 'that since the Revelation of the Gospel the Ceremonies of the Law 'are not necessary. And yet because it was needful to appoint a certain day, that the People might know when to Assemble together, it 'is clear that the Church appointed for this end the *Lords day*, which 'it seems was more agreeable to them for this reason also, that they 'might have an Instance of Christian Liberty, and might know that neither the observation of the *Sabbath* nor of any other day was necessary.

'The Bishops might easily preserve the obedience due to them [*Legitimum*] if they did not require the observing of Traditions, 'which with a good Conscience cannot be observed. They enjoyn Celibacy, they admit none unless they swear not to teach the pure 'Doctrine of the Gospel. The Churches do not require the Bishops 'to make up the breach with the loss of their own Honour, which 'yet would become good Pastors to do. They desire only that they 'remit unjust burthens, which are new; and have been taken up contrary to the practice of the Catholick Church. *Peter* forbids 'Bishops to Lord it over the Church. Now the business is not 'that Rule be taken from the Bishop, but this one thing is desired that 'they suffer the Gospel to be purely Preached, and dispense with a 'few Observations which cannot be kept without Sin. But if they will 'remit nothing, Let them see to it, how they shall answer to God, 'for the causing of Schism, by their wilfulness.

It is evident then that the *Ausburgh Confession* says nothing against this Imparity, but rather for it. It distinguishes to good purpose the Ecclesiastick power from the Civil, the power of the Keys from the power of the Sword. It condemns such a power in Ecclesiastick persons as *in ordine ad Spiritualia* the General Assemblies and their Commissions exercise'd in the days of 48. and 49. It describes such an Ecclesiastick power as Jesus Christ committed to his *Apostles*, and I hope the *Surveyor* will grant there was an Imparity between them & the particular Elders they had Ordained at *Ephesus* and else where. Yea it asserts that in the right exercise of the power that belongs to them as Bishops, the Churches of necessity and by *Divine Right* ought to yield

(51)
yield them Obedience, and for it seems they were convinced of the Divine Institution of Episcopacy.

12, In the *Confession of Saxony* offered to the Council of Trent Anno 1551. in the Article concerning the Church, it is said, "Tho' the Church, is a visible Society, yet it is to be distinguished from Civil Governments, of those who bear the Sword. Neither have Bishops by Divine Right a power to punish the Disobedient, nor to occupy worldly Sovereignty, yet there is Order in it, according to that, He ascended up on high, he gave Gifts unto men, Apostles, Prophets, Evangelists, Pastors, Teachers. The Son of God is the High Priest constituted by the Eternal Father, who, that the Church might not totally perish, gave unto it Ministers of the Gospel, partly immediately called by himself, as the Prophets and Apostles, partly chosen by human Call. Nothing greater can be said than what the Son of God says, As the Father hath sent me, so send I you. He that hears you hears me, he that despiseth you, despiseth me. Yet these sayings do not constitute a Kingdom besides the Gospel, but command obedience, that is due to the Call of the Gospel. And to the Ministry these things belong, to teach the Gospel, to Administer the Sacraments to pronounce Absolution to those that ask it, and do not continue in manifest Sins, to Ordain Ministers of the Gospel Lawfully called and tried, & to execute the Judgement of the Church in a lawful manner. Now the design of all this is to shew the distinction between the Ecclesiastical and Civil powers, and not that there may not be an Imparity of Pastors in the Exercise of this Power, as there was between the Apostles (to whom this power was first committed) and others.

13. Again, the *Wittenberg Confession* in the Article concerning Orders inveighs chiefly against *Masse Priests* in the Church of Rome who pretend, it says, 'to be Mediators between God and man, to appease the wrath of God against men by their Sacrifices, or to apply Christs merits to the Living and the Dead, without Preaching the Gospel and dispensing the Sacraments. In the Confession it is declared that no such order was instituted by Christ, and that when Paul in his Ep. to the *Corinthians* and *Ephesians* in speaking of the Officers necessary for the Edification of the Church, reckons up Prophets, Apostles, Evangelists, Pastors, Teachers, and such like, he makes

'no mention of such Privat Mass-Priests as the World is now full of. and it is not likely that he would have omitted this, If Christ had instituted them, or they had been necessary or useful to the Church. And Paul writes, *a Bishop must be apt to teach.* And Jerom, that *a Bishop and Presbyter are the same.* And therefore it is manifest, that if a Presbyter be not instituted in the Church into the Ministry of teaching, he cannot justly assume the name either of Presbyter or Bishop. In the last Article of this Confession about Ecclesiastical Ceremonies, it is granted, that it is lawful for Bishops with the consent of the Church to appoint Festivals and Days for preaching for instructing in the true Faith in Christ. This Confession was addressed to the Council of Trent, in Name of the Duke of Wirttemberg anno 1552. in which they disclaim the Pope's being universal Head of the Church, but say nothing against the Episcopal Office.

14. But I wonder most, how the Surveyor comes p. 21. to cite the Confession of Bohemia, as an Evidence against Bishops; Especially after having seen their own account of their Ecclesiastical Discipline in English, as he seems to have done. There we see (p. 1.) They declare, That they took care to order things as near as they could to the Form of the Apostolical and Primitive Church; That besides the Ministers or Pastors of each Parish, they had Bishops, whom they call'd Seniors or Elders, chosen by the Suffrage of the Ministers, confirmed by the Solemn Rite of Ordination, and so cloathed with the publick Authority; They took care, That all others did their Duty, every one in his own place. Each of them had his own Diocese or a certain number of Pastors and Churches assign'd him. Their common Duties were to take heed to purity of Doctrine, and vigour of Discipline, to take care, That young Men of good Inclinations were diligently trained up for the use of the Church; to Ordain the Acoluths, Deacons, Ministers, and Con-Seniors; and to take faithful care of them, and of Widows and Orphans; to appoint Pastors for the Churches: to visit the Churches every Year: to punish Ministers and Pastors transgressing their Duty, &c. Now when it is said in the Bohemian Confession, Art. 9. That the Ministers of the Church were set apart for their Office in the Congregation by the Seniors or Elders with Prayer and imposition of Hands: The meaning is not, as it seems the Surveyor would have us believe. That they were set apart with Imposition of Hands by the Lay or Ru-
ling

ling Elders of the parish : but as is very evident, by the Seniors the Bishops. And if he can make them out to have been the Lay-Elders, acknowledge (to use his own Words on this Occasion) he sees further than I can do. The other passage near the end of the said 9. Art. cited by him, is as little to his purpose, where it is said, "That if any Minister fall into any Sin or Error, or is negligent of his Office, he first receives Fatherly Admonition, thereafter he is corrected with brotherly Chastisement : And if he continue to be obstinate, and despise the Admonitions of his Brethren, and the whole Church, he is first deprived of the Ecclesiastick Function, and thereafter cast out of the Communion of the Church. The Surveyor says, the Censuring of Ministers belonged to the Brethren, without a word of the Bishop. It is said, he first received Fatherly Admonition : and that if he was obstinate, he was deprived of his Office ; but it is not said, That this was done by the Brethren, and it is known it was by the Seniors. So that it appears their Confessions of Faith are not the most authentick Evidences to know their Judgment and Practice in this, but their Books of Discipline.

15. As to the Practice of many of the Reformed Churches concerning Episcopacy or Superintendency, it has been made appear already in the 2d part of the Case. As to what the Surveyor tells "of a general Synod of the united Churches of the Ausburg, Helvetian and Bohemian Confessions in Poland met at Cracow anno 1573, and the Subscription of the Constitutions concerning Superintendents there, and that one of them was, That the Superintendents Office is to continue from Synod to Synod, and according to the Judgment of the Synod he is to be continued and approved, or another to be chosen and appointed in his Room : It is plain, That the very Preface and Caution before those constitutions do sufficiently clear the Matter. And because the practice of those united Churches did savour much of a Christian Spirit : I beg leave to narrate briefly the matter here from its first Rise. About the year 1550 the Reform'd of Bohemia having been persecuted in their own Country, were dispersed thro' other Nations, and particularly Prussia and the Greater Poland, where by their means there was wrought a Reformation in Religion, which being heard by those of the Lesser Poland, who about the same time were Reform'd according to the Helvetian Confession, they desir'd the help of
their

their Council, and to have an *Union* with them: But some Leading Men among the last being secretly become *Arrians*, procur'd a Reference to the Divines of *Geneva* and *Switzerland*, who did heartily approve the *Motion*; and earnestly wish'd their *Union* with the *Waldenses* or *Bohemians*. Yet the Churches of the *Lesser Poland* came to no resolution, being withheld by a good part of the *Nobility*, and by some *Italian Profelytes* who were secretly *Arrians*. At last a Synod was held in the Town of *Elians* anno 1560. where the haters of Truth and Order did boldly maintain, That the *Superintendents* ought not to be chosen from among the *Pastors*, but from among the *Laicks*, and *Statesmen*; Because the former had enough to do every one with his own Flock; and lest any thing yet favouring of Popery, should remain among those who had separated from it; and for that a more perfect *Reformation* might be had from the *Scripture*, than from the *Bohemian Brethren*. The *Delegates* from the *Bohemian Brethren* made appear, That their *Reformation* was made as near as might be to the pattern of the *Primitive Apostolick Church*; That it had this Testimony from the most Famous of the Reformed Divines; That it was not precipitantly gone about, but what after the most weighty deliberation of many was found to be best, and time & experience had confirm'd to be so, that they receiv'd: That unless they unite by the bonds of *Gospel Order*, their work would not be permanent, and that Order required that some should *preside* and others obey, for mutual constant Edification. Nevertheless (saith *John Amos Comenius*, in his abstract of the History of the *Bohemian Church* prefix'd to his *Latine* Edition of the account of their Government) the pertinacious were not prevail'd with. Therefore, saith he, the *Constitutions* of that Synod (which are those cited by the *Surveyor*, as will afterward appear) were so conceived, as that it might be clearly seen that worldly and carnal Prudence prevail'd over Divine and Spiritual. Yet at length (he saith), the Churches of the *Lesser Poland* did admit the Order of the *Bohemian Brethren*, & from among the Ministers appointed five *Bishops* or *Seniors* for their Churches, with as many *Con-Seniors* to be thereafter solemnly chosen and Ordain'd. Thereafter in the year 1570. having separated from the New *Arrians* or *Socinians*, there was by the allowance of King *Sigismund* a General Synod held at *Sandomir*, where there was established a re-

*reconciliation concerning the Article of the Lords Supper, and a mutual Union and Harmony in the Christian Faith and Religion between the Churches of the Ausburgh or Lutheran, the Bohemian, and the Helvetian or Calvinist Confessions, so as mutually to joyn together as occasion offered, in hearing Gods Word and receiving the Sacrament, each Church in the mean time retaining their wonted Order, Disciplin, Rites, and Ceremonies. Which was again ratified at Pofna the same year. And having again a General Synod at Cracow Anno 1573. (of which the Surveyor speaks) they there approve the Constitutions which had been made at the Provincial Synod of Xian (which are these cited by the Author of the Survey) with this exprefs Caution (as is to be seen in the *Corpus Confessionum*) "that the Brethren of the Bohemian and Ausburgh Confessions are left at their own freedom to retain their wonted Rites and customs, especially as to the Superintendent and his Duties, and also as to the Elders and Synods, so that the continuing of the Superintendent in his Office from Synod to Synod according to the pleasure and Judgement of the Synod was proper only to those of the Helvetian Confession. And by the way give me leave to mention another Article concluded upon in this Synod of Cracow. The Question being mov'd about the Ceremonies especially in the use of the Lords Supper, whether there might be an uniformity in them in all their Churches. It was concluded that according to the Practice of the primitive Church, each Church might be left to their Christian Liberty as to these Ceremonies, with this exprefs Advice to the Brethren, That if any us'd sitting at the holy Supper, they should leave off that Ceremony as proper to the Arrians. Which Act was received in the general Synod of Petacovia anno 1578 and in the general Synod at Uladisslaw 1583. Where it is expressly required, "That sitting at the Lords Table should not be used in any Church of their Union. Because that Ceremonie (tho it be indifferent as others) was never used by Christian Churches, and is proper only to the Infidel Arrians, who plant themselves in the same Throne with our Lord. Therefore, say they, Since Sitting was brought into some of our Churches by the perswasion of those who have denied the Lord that bought them, we exhort all our Brethren in the Lord, That they change sitting into the Ceremonies that are used in the Evangelical Churches thro' Europe, to wit, Kneeling or standing*

(with a *Protestation* against worshipping of the Bread used by the *Papists*.) 'Either of which *Rites* we leave free mutually to one another, as they are used in our respective *Churches*. Thus far the Synods of the united Churches of Poland.

What the Author says in the last §. of his 3d *Sett.* in Answer to what is said in the 9th and 10th p. of the *Case* of the preference of *Imparity* and *Subordination* of Pastors to that of *Parity* for the exercise of *humility* and *self-denial*, and the Preservation of Peace and Order among Pastors, needs no Reply: The nature of the Thing, and daily Experience doth evince it. Many may have *parts* and *gifts* which might render them capable of being useful *Instruments* in the Church of God, if under the conduct and direction of a truly wise and pious person, whom they are obliged to obey and follow (as the *Elders* of *Ephesus* were to be directed by *Timothy*,) who without such a prudent Director, may with all their *Parts* and good *Qualities* do more hurt than good. And it is certain the Conduct of the *Judicatories* of *Parity-men* cannot so effectually promote this End. One wise & good Man is more probably to be found than 100, and of 100 Men the greatest part are not always the wisest and the best; and yet in such a *Judicatory* of *Parity-men*, they must determine and conduct all. As in the Christian state there are Children and Young Men and Old Men, I mean not with respect to Years, but to their *Spiritual* advancement in their Way to *Eternity*: So is it in the *Pastoral*: I may say there are Children, and Young Men, and Old Men, and the number of the first two, being vastly greater than the last, what can be hop'd for from the *Judicatories* of such *Parity-men*. They will indeed afford an exercise of Humility & Self-denial to one or two good Men among them; but how the Pride and Insolence of the major and prevailing part shall be restrained, Time only can instruct us.

As to the Authors

FOURTH, Section, *Of the Reformation in Scotland, and Government of the Church there from the Reformation;*

It is I think sufficiently answered already in the 2d part of the *Case* from p. 45. to 53: 'In the Abbreviat given of the *Reformation* in Scotland, p. 10. and 11. of the *Case*, the design, he says, is to commend *Prelacy*, as the Government continued in this Church from the *Reformation*; and to Load the *Introduction* of *Presbyterian Government* with

with all the Mischiefs and Miseries that beset the Church and Nation hereafter. And to disprove both these he enquires first into the *Judgment and Practice* of the Church of Scotland as to Prelacy. "And first for their *Judgment* he desires one *Document* for their being convinc'd of the *Divine Institution* of it, and the chief Evidence he brings against this, is an Evidence for it. *He says p. 24.* That the first Book of Discipline compiled *anno 1560.* allows of no Office without the express *Commandment* of Gods Word. Now if they allowed of the Office of *Superintendent*, and if it is the very same with the Office of a *Bishop*, then certainly they were perswaded, That it was not without the express *Command* of Gods Word. And this appears also by the solemn *Ordaining* of them to that Office; calling for example the *Superintendent of Lothian*, at the time of the installing of him, the *Pastor of the Church of Lothian*; and these who represent the people of the Country promise to give *obedience to him as becomes the sheep to their Pastor.* And in the Form of Prayer for him, *John Knox* has these Words: *Send upon this our Brother, to whom in thy Name we have committed the chief care of the Churches in Lothian, such a portion of thy holy Spirit, &c.* And in these Words he blesses the *Superintendent*: *God who hath called thee to the Office of a Watchman over his People, multiply the gifts of his Grace in thee.* And thus he exhorts him: *Usurp not Dominion nor Authority over thy Brethren. And behave thy self with that Sobriety in this holy Calling, that God may be glorified by thy Ministry.* Now in the admitting of him to this Office to call him in their Prayers to God, the *Pastor of the Church of Lothian*, to say, they committed the *Chief Care* of the Churches in *Lothian* to him, and that *God had call'd him to be there as a Watchman*, and that this Office was a holy Calling, and to promise *Obedience* to him, as the *Sheep to their Pastors*, Was to say, they believ'd it to be an Office expressly commanded by the Word of God.

Secondly, That, as to the *Practice*, our first Reformers establish'd *Episcopacy*, and that the *Superintendents* were *Bishops*, is most Evident: For, by the first *Book of Discipline* they had *Diocesses* assign'd them, which they were to *visit* yearly, and try the *Life, Diligence and Behaviour* of the Ministers, the *Order of the Churches*, and the *manners of the People.* Their *Admission* to the Office was appointed to be *sollemn*, and the *Gentlemen and Burgeses* of Towns within the

Dia-

Diocess were appointed to be made privy to the time of the Election, to make the *Paster* better favoured of the *Flock* whom themselves had chosen. Where a Congregation was negligent to Elect their Minister for the space of 40 Days, the *Church* of the *Superintendent* with his Council was allowed to present them a Man apt to feed the Flock of J. Christ. The Ceremonies required in the Admission of a Minister were the publick approbation of the People, and the Declaration of the *Chief Minister*, That the person there presented is appointed to serve that Church. The *Superintendents Office* was not *Ambulatory*, nor any other to be elected for that Province until his Death or Deposition. Then by the Acts of General Assemblies it was appointed, That "Superintendents should try the Ministers within their Bounds, in Life and Doctrine, and accordingly censure them; at the 3d Gen. Assen. 1562. And That all Ministers should be subject to their Superintendents in all lawful Admonitions, as is prescribed in the Book of Discipline, and in the Election of Superintendents. In the 4th Gen. Assen. at Edinb. Dec. 23. 1563. Sess. 3. Ministers to be presented to the Superintendent, and he after Examination and Trial to appoint them to their Charge. And in the Ass. at Edinb. the 25. of Dec 1563. It is appointed, That every Superintendent within their Bounds in their Synodal Assemblies, with consent of most part of the Elders and Ministers translate Ministers from one Kirk to another, as they shall consider the Necessity, and the Ministers so translated are charged to obey the Voice and Command of the Superintendent. Superintendents are appointed to have their Synodal Conventions twice in the Year, in April and October on such Days as they think good, and to give sufficient advertisement to the particular Kirks. In the Gen. Assen. at Perth 10. June 1563. Sess. 3. It was ordained, That 'if any find himself hurt by any Sentence given by any Minister, Elders or Deacons of this Kirk, it shall be leifsum to the Party to hurt to appeal to the Superintendent of the *Diocess* and his Synodal Convention. ... And the Superintendent shall take cognisance whether it was well appeal'd or not, and give his Sentence thereon, &c. Sess. 3. It is ordained, That no work be set forth in Print, neither yet published in writ concerning Religion or Doctrine, until such time as it shall be presented to the Superintendent of the *Diocess*, advised and approved by him, and by such as he shall call of the most learned

ed within his Bounds. In the 8th Gen. Assen. 25. Dec. 1564.
 Touching such as are relapse the third time in any kind of Crimes,
 sic as Fornication and Drunkenness. It is statute and ordained, That
 no particular Minister admit sic persons to publick Repentance, but to
 send them to the Superintendent of the *Diocese* where the Crimes are
 committed, with information of the Crimes, who shall give them
 sic Injunctions as he thinks may make the Offence be holden in hor-
 rour, &c. In the 9th Gen. Assen. at *Edinb.* 25. June 1565. Sess. 1.
 That none be permitted to have charge of Schools, Colledges, or
 Universities, or yet privatly or publickly to instruct the Youth, but
 sic as shall be tried by the Superintendents or Visitors, found sound
 and able in Doctrine, and admitted by them to their Charges. In the
 10. Gen: Assen. at *Edinb.* 25. Dec. 1565. "Notour Murtherers, and
 convict Adulterers to be delated to the Superintendent, and he to
 summon them before him, and according to their Repentance or Ob-
 stinacy to inflict Censure or Punishment lighter or heavier. In the
 12. Gen. Assen. at *Edinb.* 25. Dec. 1566. "Ordains the Superinten-
 dents to admonish all Ministers within their *Jurisdiction*, That none
 joyn any person separate for *Adultery* in Marriage, under pain of re-
 moving them from their Ministry. In the 14. Gen. Assen. at *Edinb.*
 21. July 1567. Sess. 3. Sundry Articles were solemnly consented un-
 to, and subscribed by all Nobles, Gentry and Ministers, binding in
 a League together, whereof this was one, "to root out Idolatry, and
 Monuments thereof, and remove all from places Ecclesiastical that
 are not admitted to the Ministry of the Kirk, and in place of the
 premisses to set up and establish the true Religion of Jesus Christ,
 throughout the whole Realm by planting of Superintendents, Mini-
 sters and other needful Members of the Kirk. In the 28. Gen: Assen:
 the 6: of March 1574: (after the Episcopal Government was establi-
 shed as to the Name as well as to the Office.) "Anent the Jurisdicti-
 on of Bishops in their Ecclesiastical Function, the Kirk presently as-
 sembled has concluded, That the same shall not exceed the Jurisdicti-
 on of Superintendents, which heretofore they have had, and pre-
 sently have, and that they shall be subject to the Discipline of the
 Gen. Assembly as Members thereof, as the Superintendents have been
 heretofore in all sorts. That the Superintendents & Bishops give no
 Collation of Benefices, nor admit Ministers without the consent of
 three well qualified Ministers.

3. And now I appeal to the candid Reader, if the *Author's Reasons* p. 25. of his *Survey*, be of any weight to make appear, That the *Superintendents* were not *Bishops*; viz. "Because they were not chosen by Chapters, nor consecrated by Bishops (as one King is not inaugurated by another, but by his Subjects) nor acclaim'd the sole power of Ordination; nor the sole power of Jurisdiction (which by the Asserters of Episcopal Government is not said to belong to Bishops; but the chief Power of both within their respective Bounds) nor constant Presidency in the Assemblies of the Church, being by Suffrage chosen Moderators (but they had a constant Presidency in their *Dio-cesan Synods*;) nor were they subordinat to any *Arch-Superintendent*; nor posses'd *Worldly Dignities*, nor were allowed *Civil Places* or *Lordly Titles*; (neither did the *Apostles* study in *Colledges*, nor were they *Masters of Arts*, nor had they local *Stipends* and *Benefices*, nor had they power to impose *Fines* and *Monie-Penalties* upon *Delinquents* and *Penitents*.) The Office of a *Bishop* may remain still without the *Worldly Emoluments* and *Dignities*, and the less of such perhaps the better. And as to what he speaks of an *Arch-Superintendent*; all *Bishops* are of equal Power and Authority within their *Diocese* and an *Arch-Bishop* is no more than as the *President* among the *Seniors* in *Bohemia*. And that the Office of the *Superintendents* was not design'd to be *Temporary*, appears evidently from the Rules concerning their Election, set down in the first Book of *Discipline*, it being expressly appointed, That after the Church shall be established, no man shall be called to the Office of a *Superintendent*, who has not two years at least given a proof of his faithful Labours in the Ministry of some Church. And in the 4th Gen. Assembly the *Nobles*, *Gentry* and *Ministers* bind themselves (as has been said) to plant *Superintendents* & *Ministers*, & other needful Members of the Kirk throughout the whole Realm. So that it may well be told the Surveyor in his own Words p. 26. That our *Presbyterians*, tho' they do not answer the Arguments exposing their quibbling *Sophistry* about the *Superintendents*; yet think it still fit to reponc their Conclusion.

4. Our Author is offended for dating the beginning of all our Confusions from the settlement of *Parity* in this Church, and will needs have the true Source of them, with the fatal mischiefs that followed there.

thereupon, to be the Encroachments made upon the Liberties of the Church and Nation; particularly the Attempts of some to enslave the Church under the unsupportable Burden of *Diocesan Prelacy*. And this he says is made abundantly manifest by the Case of *Conformity*, the History of *Petrie & Calderwood*, & even by *Spotswood* himself, and much confirmed by *Dr. Burnet*, present Bishop of *Sarum*, in his *Memoires*, of the Dukes of *Hamilton*, who shows, that the Bishops themselves were the cause of all our Troubles.

What an unsupportable burden the *Presbyterian Government* was both to Church and State in the former Edition of it, in the Reign of King *Ch I.* I am sure, will never be forgotten, of which the worthy Father of *Dr. Burnet* has given us a true & sensible Character, in his Letter to the Learned *R. Gordon of Pittlurg and Straloch*, as is to be seen in the 20 & 21. p. of the 1. part of the Case, & as the Dr. says in the Preface to the *Memoirs*, his Father had been a very exact Observer of all that pass'd. And how insupportable it was in the time of King *James VI.* and what troubles were rais'd thereby appears not only from King *James* his account of it in his *Basilicon Doron*, as cited p. 47: 48. & 49. of the 2d. part of the Case, & from *Archbishop Spotswoods* Hist. who therefore in the Dedication of it to *K. Charles I.* says, 'Did men understand how things went at our Reformation, and since that time, they would never have been mov'd to think that Episcopacy was against the Constitutions of this Church; one of the first things done in it, being the placing of Superintendents with Episcopal Power in the same, and no Act so often reiterated in the General Assemblies of the Church, as that Ministers should be obedient to their Superintendents under pain of Deprivation. Then for the Consistorial Discipline, brought from Geneva some sixteen years after the Reformation; did men know the troubles rais'd thereby both in Church and State, with the necessity that your Majesties Father of Blessed memory was put to for reforming that confused Government, they would never magnify nor cry it up as they do] And from the sense that *John Dury*, once Minister at *Edinburgh* and thereafter at *Montross*, (who was the first that was mov'd to propose in a General Assembly Anno 1575. a Question touching the Lawfulness of the Episcopal Function) had of the Troubles and Confusions occasioned by the Settlement of Parity, who on his Death Bed in the year 1600. wish'd earnestly to have liv'd un-

to the meeting of the Assembly, that he might have declared his mind touching the matters then in hand; but when he perceived his Sickness encreasing, and that he could not continue so long, he entreated some Brethren to visit him, and to show the Assembly as from him, 'that there was a necessity of restoring the Ancient Government of the Church, because of the unruliness of Young Ministers, who could not be advised by the Elder sort, nor kept in order, and since that both the estate of the Church did require it, and that the King did labour to have the same received, he wisht them to make no trouble therefore, and to insist only with the King that the best Ministers, and of greatest experience might be preferred to places. But Dr. *Burnet* also the R. R. and Learned Bishop of *Sarum* (whose Name has been so oft made use of in almost all the Papers publish'd of late against granting of a Toleration to the Episcopal Clergy and people in *Scotland*) in his *Mem. of the D. of H. L.* 2. p. 28. shows the turbulency and factionness of the Ministers in the Reign of K. *James*. 'No sooner, saith he, came King *James* to assume the Government and to consider the State of the Kingdom, than he found the Power the Ministers had with the People was swell'd to such insolence, 'that it was more than necessary to limit it to its just Bounds: for nothing passed in the Court or Council, but their Pulpits did ring with it, and no favour was shew'd to any that were Popishly affected, 'but Jealousies were infused into the minds of the People, as if Religion had been in hazard; and the People being then in their first fervour against Popery, were apt to take these Alarms pretty hot; neither did the King cherish any who was not devoted to them, but they did represent him a Favourer of Popery. They also held Opinions which favoured too much of that Church which was so Odious to them, concerning the power of their Assemblies, and their not being accountable for what they Preached, how Reasonable soever, 'till it were first judged by the Church Judicatory; where all such things were sure of a mild Censure, to say no worse: Diverse other Tenets they held which were judg'd inconsistent with good Government: but many of them being Popular Preachers and of insinulative tempers, they were much depended upon by the People, who look'd on all their Excesses as Holy Zeal. Thus the Bishop had as just

(73)
just an *Idea* of their temper and spirit as had his Father. 'It was no wonder then that King *James* (as the Dr. says) began out of policy what his Son King *Charles* I. prosecuted out of Conscience, to wit, the settlement of Episcopacy, since the factionness of the Ministers bred such disturbance in the State.

5. But then our Author says the Dr. shows, 'that in the Reign of King *Charles* I. the Bishops themselves were the cause of all our Troubles, by giving ground to the people of prejudice against them as favourers of Popery, Arminianism, &c. Dr. *Burnet* does not say that the Bishops were the cause of all our Troubles, but that the People conceived prejudices against them as favourers of Popery, &c. Neither, while he speaks of the Bishops in general, is it to be understood, as if he meant that all of them had given occasion to those prejudices against them. For P. 33. he tells that both the Arch-bishops withstood the design of introducing a Liturgy & Book of Canons into Scotland, & that only four Bishops were the great advancers of them. Nor is it to be supposed that he means, that by all the particulars mentioned there, the Bishops gave just ground of prejudice against them. For instance, that the People having drunk in a deep prejudice against every thing that favoured of Popery, the Bishops judged this too high and therefore took all means possible to lessen it. That opposite Parties in Religion are but too much envenom'd against each other, and apt to aggravate the Doctrines and Practices of the opposite party above their just demerits, is but too true, and therefore to mollify the minds of people towards others and lead them to judge themselves is a good Office of a Bishop. And that Dr. *Burnet* thinks so, appears by the care he has taken to manifest this excellent temper in Bishop *Bedel* and for this inserts in his life a pair of two excellent Sermons, in the first of which, 'He blames those who in their Sermons and Writings in dealing with the Adversaries of their Opinions, give Reins to their Tongues and Pens, to railing and reproachful Speeches, and think they have done well when they exceed or equal them in this Trade, wherein to have the better is indeed to be the worse; And that this Course is so far from staying men from backsliding, that if after enquiry they shall find that they or their opinions are not so bad as we make them to be and would have them seem, it will be a hundred to one that in other things too they will not seem to be so bad as they

are. And in the other he says, 'That in the Church of Rome, there are not only good moral men, but good Christians, not redeem'd only, but in the possession of the Grace of our Lord Jesus Christ, and makes this appear by solid Reasons, tho' in the mean time he was far from being a favourer of Popery.

And no body will think that the Doctor's meaning is, that some of the Bishops, by their being favourers of the Arminian Tenets concerning predestination and Grace, and zealous for the Liturgy of the Church of England (he being an Enemy to neither) gave just ground to their Enemies to raise such Confusions as they did. But that the Bishops had their Faults cannot be denied, as the Ministers have and had theirs; yet this will never justify the overturning both Church and State; & in stead thereof setting up in both, as the Bishops Father says, 'the terrible Beast with many Heads, & robbing all men of their Authority, Honours, wealth and Fortunes, that they might Lord it at their pleasure over the Life, Honour & Estates of all men without Controul.

6. But to do the Bishop justice, th^t he shows how imprudently some of the Bishops gave their Enemies a handle by which to work their ruine, yet he makes appear sufficiently that other Persons and Things were the true and real Causes of the fatal mischiefs under which these Nations groan'd. In his *Life of Bishop Bedel* he gives that Tragedy its due name, P. 139, 'The troubles, saith he, that broke out in Scotland, upon the book of Common Prayer, which increased to the highth of the swearing the Covenant and pulling down of Episcopacy, and the turning out of all Clergy men that did not concur with them, are so well known that I need not enlarge upon them. It is not to be denied but provocations were given by the heats and indiscretions of some men, but these were carried so far beyond all the bounds either of Order in the Church or Peace in the State, that to give things their proper Names, it was a Schismatical Rage against the Church, back'd with a Rebellious fury against the State.

7. In his *Mem. also of the Dukes of Hamilton* he makes appear that this was the Cause of all the Blood and Confusion wherewith this Nation was over-run. In the Preface, he says, 'there were some things that had much influence on peoples minds, of which he has given no account, having found no papers in his Collection to direct him in them; and these were the whole progress of the design for the re-
sumption

Sumption of the Tithes into the Crown and the restoring of them to the Church with all the steps that were made in it. And the King met with an unthankful requital from the Ministers for so pious a Design. Of the tumult at the first reading of the service Book in the Churches of *Edinburgh*, he says, P. 23 it met with a tumult from Women and the meaner sort of people, whom tho' none own'd in that attempt, yet there wanted not enough who suspected them to have been set on by others. However certain it was that the constant discourse of the discontented Ministers & Noblemen was, That Popery was to be introduc'd, and Liberties like to be destroyed, and the Bishops to blame for all. By such insinuations it was, saith he, that people were animated unto an unparallel'd Fury. He tells P. 32, that it was studiously infused in the minds of all thro' *Scotland*, that the Bishops were introducing Popery, that many points of Popery were in these Books (viz. the Liturgy and the book of Canons) and that the whole of them was both superstitious and illegal; this took mightily with the vulgar, and the Malcontented Ministers began every where to talk high in their Pulpits against the Bishops. They also form'd themselves into a Body call'd the *Tables*, where there were Deputies from the Shires and Burrows, and a great many Noblemen and Ministers.

8. "Page 68. To make sure work of the Assembly [at *Glasgow* 1638] the *Covenanters*, he saith, fell upon a new device, of *Lay Elders* to be chosen Commissioners, who should be men of the greatest power and interest, whereby they doubted not to carry all things; and because in a meeting at *Edinburgh* of Ministers, being 120 in Number, about four parts of five were only for Limiting of Episcopacy, it was resolv'd by the *Junto* that none of these should be Commissioners.

Speaking of the *Kings Confession* (the same with that in the Covenant) he says, p. 85. "Many every where did at first offer to sign the Confession, and the *Covenanters* seeing an inclination in most persons to return to their duty, forgot nothing could be devised to fill the Peoples minds with new Jealousies, as if the King were but abusing them, and intended the performance of nothing that was promised, all being done only to evite the present storm, which would be no sooner calmed, but they might expect worse usage than ever: And with

"with this they added a great many reasons to perswade all that it was
 "Perjury for such as had taken the *Covenant* to sign the *Confession*. And
 "the sins of *Scotland* being so great that they were to be punished with
 "a tract of Civil wars, God in his holy and wise Judgements permitted
 "the poor people to be so blind in their obedience to their Leaders
 "that these Arts took universally with them; to which may be justly im-
 "puted all the mischiefs that Kingdom hath smarted under ever since. The
 "*Covenanters* were no less careful to see well to the Elections for the
 "Assembly, the *Ruling Elders* coming to all the *Presbyteries* and being
 "of one knot, and men of Power; carried the Elections as they pleas'd;
 "for there being an Elder out of every Parish, they equal'd the ministers
 "in number, but they exceeded them when the Election was voted; all
 "the Ministers who were on the List, and were ordinarily Six or seven
 "being excluded; yet in many *Presbyteries* Protestations were us'd a-
 "gainst them by some Ministers.

b. 9. P. 88. In the end of October 1628 the *Covenanters* petitioned [the
 "*Marquis*] for a warrant to cite the Bishops to appear before the as-
 "sembly; the *Marquis* answered, the law was patent, and there were
 "legal ways for citing all such as were either within or without the
 "Country; but for him to give warrants, it had had never a precedent,
 "and so could not be granted; for it was enough that he did not pro-
 "test them against a fair Trial: Whereupon the *Covenanters* addres-
 "sed themselves to the *Presbytery* of *Edinburgh* for it, who gave war-
 "rant for the most scandalous Summons that was ever heard of in the
 "Christian Church, which is to be seen in the large Declaration,
 "wherein all the Bishops were cited, as guilty of Heresy, Simony,
 "Perjury, Incest, Adultery, Fornication, Breach of the Sabbath, and
 "what not! to which they added *respective*, which many said was
 "on design to abuse the poor vulgar, who could not understand the im-
 "portance of that Law term, but would undoubtedly believe them all
 "guilty of these Crimes. This was Ordered to be read in the Churches
 "of *Edinburgh* and in all the Churches over *Scotland*, and accordingly
 "done. They sent Orders thro' all *Scotland* to search into the Bishops
 "Conversations, that all their Escapes being gathered together, and
 "witnesses being cited to *Glasgow*, they might find pretexts of Justice
 "to second the servour of their Zeal.

Upon

Upon the first of November the Session sat down at Edinburgh, and the Marquis having dealt with all the Lords of that Court before, went thither to get them to sign the Confession of Faith, at least nine of them sign'd, two were absent, and four refused; but those who sign'd it durst hardly walk the Streets, so odiously had the Ministers represented the Confession to all.

10. P. 110. The Assembly [Anno. 1638.] notwithstanding of their being dissolved by the Commissioners, went on at a great rate, now that there was none to curb them. They condemn'd all the Assemblies had been for 40 years as prelimited and not free; they declared *Episcopacy unlawful* and contrary to the Laws of their Church; the same was the fate of the Service Book, Book of Canons, High Commission and the Articles of Perth. They appointed the Covenant to be taken by all under pain of Excommunication, with their new gloss against *Episcopacy*, and the Ceremonies. And then they proceeded to the Processes of the Bishops, notwithstanding their Declinator, which was sure not to be sustain'd by them, for they being both Judges and Parties, would not fail to carry the matter as they desired.

11. P. 114. [the marginal Content.] The Covenanters prepare for War. and then P. 115. But of all men the Ministers were the dustiest. The Pulpits did ring with the ruin of Religion and Liberties; and that all might look for Popery and Bondage if they did not now quite themselves like men. Curses were thundred out against those who went not to help the Angel of the Lord against the mighty, so oddly, (saith he) was the Scripture applyed. And to set off this the better all was carried on with many Fasts and Prayers; and they forgot not much duty and affection to the King, but the Bishops and his other ill Counsellors (as they call'd them) got the blame of all and none more than the Marquis. By these means (saith he) it was that the poor and well meaning people were animated into great extremities of Zeal, resolving to hazard all in pursuance of the Cause.

12. P. 116. Speaking of the Book call'd the *Large Manifesto*, penned by Balcanquhal, and revised by his Majesty, In this (saith he) a full account was given of the rise and progress of the Combinations of Scotland; of which no more shall be said, it being so commonly

known, save that from the account hath been given it will appear, how unjustly that Book was charged to be full of Lies and calumnies.

13. In the first Treaty at *Berwick*, Anno 1639. he says, P. 143. "Some made another observation, tho' of less moment yet not unpleasant, upon Mr. *Henderson's* signing the Paper of the Articles; That it was strange to see a Church man who had acted so vigorously against Bishops for their meddling in civil affairs, made a Commissioner for this Treaty, and sign a Paper so purely Civil; so strongly does Passion and Interest byass and turn men.

14. In the year 1641. in the Treaty of *Rippon*, he says p. 182. "In a word, the King granted all they demanded, only he thought it unjust and unreasonable to grant an indemnity to the other Party, and let his Friends be secluded from it; wherefore he prest nothing so earnestly as that the Oblivion might be without exception: and the List of those who were summoned upon the pretence of *Incendiaries* was so great, that he thought to abandon so many of his faithfull servants to the violence of the times was so dishonourable, that he could not answer for it, neither to God nor man. The Covenanters to yeeld somewhat reduc'd their great number to five Persons, who were the E. of *Traquair*, the Bp. of *Ross*, Sir *Rob. Spotswood*, Sir *John Hay*, and Dr. *Balcanguel*: but the King thought he could not yield to that demand, were there but one excepted; and told that tho' he had better Grounds to pursue some of themselves as *Incendiaries*, yet being willing to dispense with these his resentments, he had reason to expect the same Condescendency from them. But they pretended their bond and Oath for prosecuting of them; and tho' it was told them that an ill Oath was worse kept, yet they were stiff: and the temper found was, that their Processes should go on, but their Censure should be remitted to the King, and that the *Scots* should be satisfied with his assurance, that he should employ them no more in *Scottish* affairs without consent of Parliament.

15. 1641. P. 188 "The *Scots Commissioners* that were sent to London, to treat about their engaging for *Ireland*, instigate the two Houses to persist in their Demands about Religion to get *Episcopacy* brought down, and *Presbytery* set up. And they second the desires of the two Houses with a Paper which they presented to the King on that subject.

The King was highly displeas'd that they were not satisfied with the opposition they made him in Scotland, nor with the Concessions he had granted them there, but were now come to foment troubles in England. It was not long since they made loud Complaints against the design'd Uniformity with England and the Interest the Englishmen had in managing the affairs of the Scottish Kirk, and would they now act that part which they had condemn'd in others. &c.

16. P. 20. 4. anno 1641 [The Marginal Note] The Ministers persuade the People to arms.] Now the Pulpits were not idle, for the Ministers begin again to work on the People for the defence of the good Cause now in hazard, which was echoed back with the applause of the Vulgar.

P. 235. The Convention voted an hundred thousand Merks sterling to be raised by a Loan, this was a pretty devise to fine all that were not judg'd well affected, for they were appointed to lend Sums upon the publick Faith, which every one knew would turn to no security for their Monie.

P. 237. " And now came to Light that which had been hatching for many months among the *Juntos*, which was the Solemn League and Covenant, P. 239 It was offer'd to the Assembly on the 17 of Aug. 1643. and after it was publickly read, Mr. Henderson being then Moderator had a long speech about it, then it was read the 2d time, and many of the most eminent Ministers and Lay Elders were desired to deliver their Opinions about it, who did all magnify it highly, and tho' the Kings Commissioner prest a delay till at least it were communicated to the King, yet the approving it was put to the Vote and carried unanimously. On the same day also it was approv'd in the Convention of Estates. Wise observers wondred to see a matter of that importance carried thro' upon so little deliberation and debate. It was thought strange to see all their Consciences of such a Size; so exactly to agree as the several wheels of a Clock, which made all apprehend there was some first mover that directed all these other Motions: this by the one Party was imputed to Gods extraordinary providence, but by others to the power and policy of the Leaders, and the simplicity and fear of the rest.

17. P. 240. 1. The Committee of the Estates did by their Printed Act the 22d. of October, Order the Solemn League and Covenant to be

'the Sworn and Subscribed by all the Subjects, under the pain of being
'punish'd as enemies to Religion, his Majesties Honour, and the peace
'of these Kingdoms; and to have their Goods and Rents confiscated,
'and they not to enjoy any Benefit or Office within the Kingdom, and
'to be Cited to the next Parliament as Enemies to Religion, King and
'Kingdoms, and to receive what further Punishment his Majesty and
'the Parliament should inflict on them.

18. P. 294. 'In the beginning of November Anno 1646, a new
'Session of the triennial Parliament of Scotland did hold, but little
'was done for some weeks, save that there came a *Remonstrance* from
'the Assembly, wherein in the first place Complaints were made of the
'Committee of Estates, for their agreement with *Montrose* and his
'Followers, which was represented as a great Crime, especially they
'being Excommunicated. Next they complain'd of his Majesties con-
'stant adherence to *Prelacy*, and of the danger Religion was in by
'the *Malignants* (for so was the Kings Party then call'd) who
'were beginning to set up their *Heads* again. --- Upon this the
'Transaction of the Committee of Estates in the Agreement with *Mon-*
'*tross* was Examined, and it was put to the Vote, *Approve or ex-*
'*oner them only*; the former was carried by twenty Votes: but
'all the *Pulpits* thundered against it; wherefore to stop the mouths
'of the Ministers it was Enacted, that in any Treaty that should
'be thereafter with those who were in Arms, the *Commission of*
'*the Kirk* should be Consulted about the Lawfullness of the con-
'ditions.

19. P. 305, 306. 'And now came on the fatal Turn of matters
'in Scotland which shall be set down in a Letter of my Lord *Lanercicks*
'that follows. --- But I confess this day is the saddest I ever saw, for
'after resolutions were taken of sending to his Majesty, it is carried
'that nothing but a grant to the whole Propositions must be demanded
'and in case of a refusal the former Certifications given to his Majesty,
'put in Execution, for securing the Kingdom, and settling a Govern-
'ment without him: and lest his Majesty should have hopes of en-
'gaging this Kingdom on easier terms, or thinking to come to Scotland
'(where tho' he should lose England, he might exercise the Office of
'a King) it is to be declared that this Kingdom cannot lawfully en-
'gage themselves for his Majesties Preservation, albeit he shou d be
even

(31)

even Deposed in *England*, he not taking the *Covenant*, & *Excommunicating* in *Religion*, and giving a satisfactory answer to the rest of the whole propositions presented to him in name of both Kingdoms. Besides it is to be declared that his Majesty will not be admitted to come to *Scotland*, where tho' he were, his Royal Function would be Suspend- ed, and even his Royal Person at least be put under restraint, if not delivered up to the Parliament. While we were on these debates, the enclosed *Warning* was presented to the Parliament by the *Commiss- ion of the Kirk*, which tho' you may think possibly high, yet really it is very moderate in regard of those motions have been published; for now all private meeting is quit by us in relation to his Majesties Person, which certainly will not only not be admitted to come to *Scotland*, But a joint course will be taken, by both Kingdoms for keeping him in Restraint in *England*. --- And so prepare us the better before we come to a resolution, we are to morrow to have a *kind of Fast* and hear two *Sermons* in the morning (according to our Custom at *St. Andrews* before the *Executives*) and the rest of the day is to be employ'd in taking a final resolution, which (without all perad- venture) will be, to send Commissioners to his Majesty; to demand the whole propositions (for Religion will not satisfy) and to settle both Kingdoms without his Majesties Royal Authority, and imprison his Person in *England*, for he will not be admitted to come to *Scot- land*, --- Truly I never remember to have seen any thing carried with so much Violence and bitterness, as the Resolution of not suffering his Majesty to come to *Scotland*, our declaring it unlawful to in- spouse his Interest, and the finess of restraining his Person in *Eng- land*.

20. P. 310, 311, 312. In the beginning of the next year 1547. Commissioners were sent from the Parliament of *Scotland* to represent their late Resolutions to his Majesty. --- But the answer they got shewed that the King could not be Threatned to the doing of any thing he judg'd contrary to his Honour or Conscience. His Majesties Answer being return'd back to *Edinburgh* on the 16 of *January*, which was *Saturday*, it was debated in Parliament what should be done with his Majesties Person. All inclin'd to deliver him up im- mediately to the *English* Parliament; at which proposition the Duke and his Brother express'd their horror. --- And tho' there were di-

verse who dissented, yet they were far short of being able to balance the Vote. ... In the end of the Month, the *English* Commissioners and Forces came down, and the Arrears for the Payment of the Army being delivered, the *Scottish* Army withdrew, and left the King in the hands of the *English*, who presently sent him to *Holmby*. ... It was presently the matter of discourse and Censure of Christendom, and brought an Infamy on those who Acted it, which tho' an Indemnity could Pardon, yet no Oblivion was able to deface. It was thought strange since the King had trusted himself to *Scotland* that they should have thus deserted him. Generous minds thought the Kings frank casting himself into their hands was an Obligation beyond any engagements they could have given. And it was thought strange madness in those of *Scotland* to do it at that time, since they saw *Independents* prevailing, whose designs against the Kings Person and Monarchy, had been faithfully discovered to them by some of their Commissioners at *London*, and who were as little Friends to the Covenant and Presbytery as the King himself was; so that considering their power, such a strengthening of them brought Religion under a hazard of another Nature than could have been apprehended upon their accepting of the Kings Concessions. But the Contradiction on that this Course had to the Covenant was so plain, that none could avoid observing it. For to make their King a Prisoner was an odd Comment upon their defending of his Person and Authority; and to do all that because he would not force his Conscience, was judg'd a strange practice from those, who had so lately complain'd heavily against any appearance of force upon tender Consciences.

21. In the year 1648, when there was a Proposal for an Engagement to deliver the King, the Bishop tells P. 337. that the Churchmen determin'd to oppose it with their zeal and industry, P. 338. the Lord Chancellor (tho' at first the most forward of them all for an Engagement, yet) was quickly wrought upon to abandon his generous Resolutions, and not only turn'd over to the violent Church Party, but some months after, was made do Penance by a solemn acknowledgement in the High Church of *Edinburgh* for his sinful Compliance with these unlawfull Courses, as they were termed. P. 339. on the 25. of *March* the Commission of the Kirk gave in their large Paper consisting of a long preamble and eight Articles. The first was

(83)
was, that before they went on to a War, the Grounds and Cause of
it might be well cleared. 2. That the alleged breaches of the Co-
'venant and Treaties might be condescended upon, and a Reparation
'of them first sought. 3. That there might be no such Grounds of
'War as might break the Union of the two Kingdoms and disoblige
'the Presbyterians of England. 4. That none of the dissatisfied or
'Malignant Party might be admitted to trust, but on the contrary, that
'they should be opposed and suppressed. 5ly. that the Kings late
'Concessions might be declared unsatisfactory. 6ly. That they should
'engage not to restore his Majesty to the exercise of his Royal Power, till
'he should by Oath bind himself and his Successors to consent to Acts
'of Parliament for confirming the League and Covenant, and settling
'Presbytery, the Directory and the Confession of Faith. 7ly. That
'none might be trusted, but such as were of known Integrity, and
'good affection to the Cause. 8ly. That the Church might have the
'same Interest in carrying on the Engagement, which they had in the
'Solemn League and Covenant.

These Demands, saith he, run in so high a strain, that those of the
'Church party judged, either they would be rejected, and so the
Church would pretend somewhat for their breaking with the Parliament,
'or if they were yielded to, it would so alienate the hearts of the King
'and all his Friends in England from them, that they would hate them
'as much as they did the English Parliament or Army.

22 P. 340. After this there was a new Committee of 24 chosen by the
'Parliament to have Conference with the 12 Commissioners of the Kirk,
'who had many meetings with them and gave them satisfaction to all
'their Demands, so that all back-doors were shut, and they were asha-
'med that they had ask'd no more; wherefore being driven from all
'their pretences they fled to the last starting hole of Jealousie, and said
'that their Designs were contrary to their Profession: In end great of-
'fers were made to satisfy the Church men, but nothing did prevail;
'whereupon the Committee drew up a Large Declaration of all the Vi-
'olations of the Covenants and Treaties made by the two Houses toge-
'ther with an account of their own Inventions suitable to the Propositi-
'ons made by the Ministers; only they stood much upon the 6th Article
'that seemed most contrary to their Duty to their Sovereign. at
'length they yielded even to that, P. 343. In one of the Earl of Lanericks
Letters

'Letters: "The Church does Rill violently oppose us with *Craft* *Dev*
tolerations, if not the extremity of Church Censures. But neither the
 'fear of their Curses, nor want of their Prayers can fright us from our
 Duty. R. 348. The *Curses* the *Ministers* thundered against all who
 'joy'd in this *Engagement* made the *Souldiers* very heartless, being
 'threatned with no less than *Damnation*. And indeed the *Ministers*
 'countersacting the State was such, that it is hard to judge whether
 'their *boldness* or the *Parliament's* *patience* was most to be wonderd
 at.

23 In the *Parliament's* Letter to the *Presbyteries* R. 348. 'It cannot
 'with any Truth or Justice in any sort be alledged that we have in the least
 'measure wrong'd or violated the least *Priviledges* and *Liberties* of the
 'Church, or taken upon us the determination or decision of any matters
 'of Faith or Church Discipline, tho' we be unjustly charged with making
 'an antecedent Judgement in matters of Religion under pretence where-
 'of great encroachments are made on our unquestionable Rights. For
 'what can be more *Civil* than to determin what *Civil* Duties we ought
 'to pay to our *King*, or what *Civil* Power be ought to be possess'd of;
 'And if we meet with obstructions & opposition in carrying on these du-
 'ties, are not we the only Judges thereof? Is there any other *Authority*
 'in this Kingdom but that of a *King* & *Parliament*, & what flows from
 'them, that can pretend any *Authoritative* power in the choice of the
 'Instruments and managers of our publick Resolutions? Is it a sub-
 'ject for the Dispute of the *Church* *Judicatories*, whether his Majesty
 'have a negative Voice or not? These things certainly cannot be pre-
 'tended to by any *Kirkman*, without a great *Usurpation* over the *Ci*-
 'vil Magistrate, whereof we are confident the Church of *Scotland*, or
 'any *Judicatory* thereof will never be guilty, nor fall into the *Episco*-
 'pal disease of meddling in *Civil* affairs; and if any have already in
 'these particulars exceeded their bounds, we expect the ensuing Gene-
 'ral Assembly will censure it accordingly, and prevent the vilifying and
 'contemning the *Authority* of *Parliament* by any of their *Ministers*
 '(whether in or out of their Pulpits) who shall offer to stir up the
 'Subjects of this Kingdom to disobey or deny to give *Civil* Obedience
 'to their Laws, it being expressly prohibited by the 2d. and 5th. Acts
 'of *King James VI.* his 3. *Parliament Anno. 1564.* That none of his
 'Majesties Subjects under pain of *Treason* impugn the *Authority* of *Par*-
liament.

liament. And therefore seeing the *Cause* is the same for which this Kingdom hath done and suffered so much, and that we are resolved to proceed for the preservation and defence of Religion, before all Worldly Interest whatsoever, and to carry on sincerely, really and constantly the *Covenant* and all the ends of it; as you will find by our Declaration herewith sent you, we do confidently expect that, as the *Ministers* of this Kingdom have hitherto been most *active* and exemplary in furthering former expeditions; so now you will continue in the same *Zeal*, to stir up the people by your *Preachings* and *Prayers*, and all other ways in your *Calling*, to a cheerful Obedience to our Orders, and engaging in the business; that you will not give so great advantage to the Enemies of Presbyterian Government, and bring so great a Scandal on this Church, as to oppose the *Authority of Parliament*, or obstruct their proceeding in so necessary duties, for the good of Religion, Honour and happiness of the King and his Royal Posterity, and the true Peace of his Dominions.

24. P. 366. The *Clergy* during the *Armies* March, continued animating the people into an opposition to the Engagement. P. 367. In *Scotland* the news of the routing of the Army was received by the opposite Party with all the insulings of joy, they adding infamous opprobries to their Invectives. Some observing that the Division of the *Dukes* Army, which was its Ruin, was on the 17th. day of *August*, the day in which the *Covenant* was first made, which from thence some us'd to call *Saint Covenants day*. This conjuncture of affairs was held a visible declaration of Gods displeasure (for their breaking the *Covenant* and their juggling in it) by those who took upon them to expound all Gods Providences. The *Western* Counties were commanded and animated to an insurrection by the Lord Chancellor and the *E. of E.* together with their Ministers, who came leading out whole parishes with such Arms as could be had, and when these fail'd, with Staves and pitch-forks and Sythes. And the *M. of A.* made all the haste he could to come down with his *Highlanders*.

25. In the Character of Duke William P. 420. In those times when things were like to run a risque in the Committee of Estates, most commonly the sense of the *Commission of the General Assembly* was brought in to declare how far Religion & the *Covenant* was concern'd, in

'In any particular that was under debate; and this swayed some and overaw'd others:

26 We see then the Right Reverend Dr. *Burnet* is far from thinking that the faults of the *Bishops* could justify that *Schismatical Rage* and *Rebellious Fury*, which was so industriously kindled in this Church and Kingdom: and he makes appear that even in those very faults whereof they accus'd the Bishops, the *Presbyterian Ministers* did exceed them by many degrees; *oppressing mens Consciences*; *forcing Oaths* upon People of all Ranks, Ages and Sexes, under the highest Penalties, making a *New sort of Judicatories*, wherein they who could neither read nor write, did Judge of Doctrines and depose and excommunicate their Bishops; *entring* into their *Neighbour Nation* with the *Sword* to reform it according to the Pattern of the best reformed Churches; and to overturn its Church-Government: *meddling* so far in *Civil Matters* that nothing durst be done in Parliament, without the consent and approbation of the Ministers: *exercising Hierocratical Tyranny* over the whole Nation: *thirsting* for the blood of those they call'd *Incendiaries*, pretending their Bond and Oath for it: *infamously deserting* their King when he had trusted himself to them, and delivering him up to the will of his Enemies: and, punishing the *Nobility* and *Gentry*, for obeying the Law, for offering to go and rescue their King from being murdered by his unnatural Subjects (*Simeon and Levi are Brethren, Instruments of Cruelty are in their Habitation*, &c.

27. Now, to Dr. *Burnet*, cited by the Surveyor himself, and his brethren, give me leave to add another Voucher (perhaps one of the most Candid and best Historians of the last or of any age) the Earl of *Clarendon*, who in the first part of his History of the Rebellion and Civil Wars in *England*, P. 130. says. 'The strange Condescension and Submission of the numerous Nobility of *Scotland* to their ignorant and insolent Clergy can hardly be conceived, who were to have great Authority, because they were to inflame all sorts of men upon the Obligations of Conscience; and in order thereunto, and to revenge a little Indiscretion and ill manners in some of the Bishops, had liberty to erect a Tribunal the most Tyrannical over all sorts of men, and all the Families of the Kingdom: so that the Preacher reprehended the Husband, govern'd the Wife, chastis'd the Children and insulted over the Servants in the Houses of the Greatest men.

I come now now to the Surveyor's

FIFTH SECTION

Of the Case of the Episcopal Clergy, and Reestablishment of Presbyterian Government at the Revolution.

1. Wherein the Author, to Justify the Measures taken by the Presbyterian Ministers and their establishing such a Schism in this Church, pretends to consider how Prelacy was brought in upon this Church, and to shew that it has always been *Erastian* being first and last founded upon the enlargement of the Prerogative and the assum'd Ecclesiastick Supremacy, and he cites a great many Acts of Parliament on this head, by which he would make appear that the Kings Power was not merely external but intrinsic, not only *circa Sacra* but *in Sacris*, and to make this out, says, 1^{mo} That all power and Jurisdiction was taken from Christ and his Church, and lodg'd in the King as 'supream Head and Fountain. 2. He had the sole disposal of the External Government of the Church, and might set up what Form and Model he pleased. 3. He had the nomination and calling of Church Assemblies. 4. He had the power of inflicting Church Censures, as Suspension, Deprivation and Excommunication. 5. He had the power of making Church Canons, and ordering matters concerning Doctrine, Worship, Discipline, and Government. All these Invasions upon the prerogative of Jesus Christ, and the liberties and privileges of his Church, were (he says) own'd and asserted by the Bishops and Clergy, in their complying with and embracing this *Erastian* Prelatick Constitution. The Presbyterians chuse rather (he says) to suffer the outmost extremity, than to comply with this new Model of *Erastian* Prelacy; and that hereupon ensued a Lamentable division in this Church; but that the blame of the Schism could not be charg'd on the Presbyterians but on the Bishops and their Clergy; who (he says) did basely comply with the usurpations made upon the Royal Prerogative of their Lord and Master Jesus Christ, and betray'd the Rights and Liberties of his Church, and so actually chang'd the tenure and holding of their Ministry, and came under a new Head. And that after this Church had been for many years stript of the power and privileges granted to it by Jesus Christ, it pleased God to raise up King *William* to undertake a glorious Expedition &c. the Presbyterians took up their former grounds, recovered

'ed their Rights and Priviledges, and entered into the exercise of 'Presbyterial Government upon its former footing; it having never 'been Ecclesiastically repeal'd, and having applied to Authority for the 'Civil Sanction, they got Prelacy abolished and the Usurpations of 'the Supremacy rescinded, and obtained also a legal Establishment 'of the Confession of Faith and Presbyterial Government. This is the sum of his Reasoning, by which he pretends to justify the separation made by the Presbyterians on the reestablishment of Episcopacy, (tho' they made no separation till some years thereafter) and to free them of the guilt of the Schism and justify the singularity of their present Establishment.

2. What has been said on this subject in the 2^d part of the *Case* might serve for an answer to this Section. But because the Presbyterians talk so much of the intrinsic power of the Church, as if they were the only true Assertors of it, and make so much noise about the Kings supremacy in matters Ecclesiastical as well as Civil, as if thereby, as our Author affirms, all power and Jurisdiction were taken from Christ and his Church, and Lodg'd in the King as supream Head and Fountain, I shall take the freedom to consider a little more particularly the state of this matter, and endeavour to set it in some due Light, and in order to this, Let us Look back to the first establishment of Christianity in the World and the manner how Jesus Christ introduc'd his Religion and the Instructions he gave his Apostles and Disciples how to propagate it after him, and the Rights with which he found Earthly Powers invested, on which he made no Enchroachment, and let us consider first the matter of Right with respect to both powers, and then matters of Fact as they have since fallen out in the World.

3. First then, Jesus Christ did not endue his Church with any manner of the secular power of this World, which constrains men to obedience by force. Its weapons are not carnal. The badges of its power are not Rods and Axes. He received no Disciples but they who willingly followed him, and if they were afterwards offended at any of his sayings and left him, he did not compell them to stay. This secular power our Lord expressly disclaim'd; and when he is silent to a wonder as to all the other accusations which the chief Priests brought against him before Pilate, yet when he is accused of being an Enemy to Caesar and to the Civil powers, he disclaims any secular power of

of this World, that is to be maintain'd by force. My Kingdom, saith he, (*John 18. 36.*) is not of this World; if my Kingdom were of this World, then would my servants fight that I should not be deliver'd to the Jews; but now is my Kingdom not from hence.

4. II. Christianity was first initiated and establish'd by the Cross of Christ, and they who became his Disciples profess'd to follow him in bearing his Cross. And as the Father hath sent me, said our Lord to his Apostles, so send I you. Saint Paul gloried in nothing save in the Cross of Christ, whereby the World was crucified to him, and he to the World. He planted Christianity, not by fighting, but by suffering for it.

5. III. If any man then make it a part of his Religion to maintain or to propagate his Religion by force he is justly expos'd to the violence of the temporal Laws that punish those which trouble the publick Peace, and Christianity is not wrong'd by such Punishment. The profession of Christ his Cross is essential to Christianity, but they who claim a right to take up the Sword and defend themselves upon no other Title but for the maintenance of themselves in the exercise of their Christianity, cannot be subject to the Cross, whensoever they are able to defend themselves, seeing they may as well impose it upon their Enemies if they have Success, as bear it themselves if they have not. If it be said that the Arms may not be taken up for Religion as Religion, yet they may be taken up for it as profess'd in the Kingdom, and as a Right establish'd by the Law of the State; I answer the Law of the Religion it self, which is the Law of the Cross, ought to take place rather than the privilege granted by the State, especially when the State reserves still the Sword to the Sovereign Power.

6. IV. Christianity does not rob men of any Rights, Powers, Privileges, Goods, which they have by any just title of human Right, nor does it transfer to any other a Right to any of these because he is become a Christian. No Christian can challenge any temporal Right by Christianity, nor deprive another of his Temporal Right because he is no Christian. Christianity is so far from weakening those Rights, or transferring them to others, that it secures them by stronger ties; it commands Christians to obey secular Powers, Children their Parents, Servants their Masters, Wives their Husbands,

and the like according to the Laws, and that *not only for wrath, but for conscience sake.* Man, who made me a Judge or a Divider over you, saith our Lord. *Luke. 12. 14. Render to Cesar the things that are Cesars.* *Matt. 23. 21. Let every man abide in the same Calling wherein he was called* [to be a Christian] saith St. Paul *1. Cor. 7. 20.*

7. V. Tho' the Church of Jesus Christ as such has no coactive power, has no priviledge or right of this world, yet it is a *Society* instituted by Jesus Christ, wherein by the means of his appointment his Light, Grace and Spirit may be communicated unto men and they may be translated from the power of darkness and of their corrupt Nature, from the Love of Self and of the world into the Love of God and into his Kingdom. And as in several Common-wealths there are *particular Corporations* subsisting by Grant of their Sovereigns; So the Church is a *Society, Corporation or Common-wealth*, not by Charter from some Sovereign, but by the *Institution of Jesus Christ*, not bounded within one Common-wealth or Kingdom, but capable of being extended thro all, into which all Nations are invited to enter, which *Society*, he has endowed with several Rights, which do no wayes enterfere with nor encroach upon the Civil powers, and in which it is not to maintain it self by using any of the force of this World, but by the Cross.

8. VI. Of those which became the Disciples of Jesus Christ while he was upon Earth; he trained up some to be the *Instruments* of the Conversion of others, to be their *Guides, Watchmen and Pastors*, and endowed them with Gifts and Graces necessary for that end. He gave them commission to go teach all Nations, and by *Baptism* to receive those as Members of his Church who gave themselves up sincerely to be his Disciples. He gave them power to pronounce *Remission* of sins to the truly *Penitent*, and the *Retaining* of them to the *Impenitent*, excluding such from the Society of his Church and sending them back to the world from whence they came. He allowed them no other treatment of those who would not receive them nor hear their words, but to *shake off the dust of their feet* as a witness against them. He forbade them to exercise dominion over others as the *Princes of the Gentiles*; but that the *Chief among them should be their servant*, Even as he who was their Lord and Master came not to be ministered unto, but to Minister. He forewarns them that they should be persecuted and hated for his Names sake, and encourages

encourages them by his Example to patience and perseverance: He never had any difference with the civil powers about his *Rights* or privileges, but went on still *doing the will of him that sent him*, and patiently bearing their *Reproaches* and *Persecutions*. The Apostles follow their Lords Commission and Example. They preach the Gospel boldly in his Name, and when forbid by the Civil Powers so to do, they make the Powers themselves Judges whether it is just for them to obey. *Whether it be right in the sight of God to hearken unto you more than unto God Judge yee.* Those who are converted to the Faith of Christ they receive into his Church by Baptism. If any who call'd himself a *Brother* walked disorderly and would not be reclaimed, they shut him out of the Churches Communion; if he gave evident signs of true penitence they restore him to it. They teach all Christians to submit to the Civil Powers and that *for Conscience sake*, and if they be persecuted by them for the Faith of Jesus Christ to bear it patiently, and to rejoyce in it. They take care to commit this trust and Doctrine to *Faithfull men* after them, that so it might spread thro' all Nations and all Ages.

Thus the *Intrinsic power* of the Church is a power and Authority, derived from Jesus Christ to preach the Gospel, to administer the holy Sacraments, to watch for the Good of souls, to deny the Churches Communion to irreclaimable disorderly walkers, and to restore the truly Penitent, all which are call'd the Power of the Keyes: & to commit this Trust and power to faithful men.

9. VII. The Church is by Gods Ordinance *one visible Society*, of all Christians thro' the World, all the parts and members of which ought to be both *inwardly* united by the bonds of *Faith and Charity* (and in living members are so) and to hold *Communion* with the whole Church in the Visible Offices of Gods publick Service; as they have one Lord, so to have one Faith, one Baptism; to receive mutually each others members, as their own free Denizons, and to admit of their *Baptismal Claims* and Church Priviledges, to ratify their *Church Acts* and Censures, and to Associate with their *Church Services* and Assemblies as they have opportunity, upon this Principle of the Unity of the Catholick Church, He who is received by *Baptism* into one particular Church, has a right to be own'd a *Christian* thro' all the Churches. He who is a *Bishop* or *Presbyter* in one Church is to be

be own'd as such in an other, he who is justly *Excommunicat*d by one Church, is excluded from the Catholick Church. Thus it is the will of God that all Christians *Communicate* with all Christians when occasion requires. A thing which the practice of all sides confesses. For tho' this Communion be interrupted with so many Schisms, yet since all parties labour to show that the cause of Separation is not on their side, they acknowledge there ought to be Unity, while they labour to clear themselves of the blame of the Separation. For the maintenance of this Catholick Accord and *Communion* among all Churches, by the Antient *Rule* and practice of the Church, all Orthodox Bishops and Churches were to keep up an Intercourse by *Communicatory Letters*. 'Since the Catholick Church is but one Body (saith *Alexander* Bishop of *Alexandria* in his Synodical Epistle *apud Socratem* L. 1. c. 6.) and we are commanded in Scripture to keep up the bond of unanimity and peace therein, we ought to Write or signify to each other what is transacted in any of our Churches, that all the rest as members may bear their part in the same.

ro. VIII. The Precept of upholding the Unity of the Catholick Church, obliging all Christians visibly to *Communicate* with Christians, as there is opportunity; and it being the same Condition which entitles all Men to the *Communion* of the Church all over the World, to wit, the *profession and practice of the Substance of Christianity*; therefore all Churches are to procure that there be nothing to hinder this *Communion* when that Condition is perform'd, and every person in those Churches in their several qualities, are to labour that nothing else be demanded. But when some Churches, or some parts of one and the same Church demand for the Condition of *Communicating* with others, something more than was appointed for the Condition of it from the beginning, Separation and Schism follow.

Thus then the Church is a Society distinct from the State, instituted by Jesus Christ; not confin'd to the limits of one State or Commonwealth, but ready to receive the members of all States, who are rightly disposed to enter into it; nor giving just ground of Umbrage or Jealousie to any State, but reserving to all their just Rights; and professing only to follow Christ in bearing his Cross; without any external *Coactive* power; furnished nevertheless with Officers to govern it, having a power to judge of the fitness of men to be admitted into the

the Church as members of it, to dispense to them the benefits of Church Communion, and to exclude such as are unworthy, after their admission, to have Communion with it.

As to the power of a *Christian Magistrate* in Ecclesiastical matters, it is to be considered.

I. XI. That when the State professes Christianity, the Church and State must needs remain still distinct Bodies, and the same persons members of both, who have distinct Relations, Rights and Obligations, according to the distinct Societies whereof they are members. Therefore as no *Christian* as a *Christian* can challenge any *temporal Right* by his Christianity, which the State wherein he is call'd to be a *Christian* does not give him: so on the other side no Man, by his Rank in the State, is invested with any power proceeding from the foundation of the Church as it is the Church. The Church as such is endowed with no *temporal Right*, and the State is endowed with no Ecclesiastical Right, tho' it hath *Great Right* in Ecclesiastical matters.

Besides Kingdoms and States have their severall Bounds: many Sovereignities are contain'd in Christendom: whereas the Church is by Gods Ordinance *one visible Society* of all Christians. Now it is manifest that there are some things which equally concern the whole Church and all the parts of it, and in these things no part thereof in any State or Kingdom can be determin'd by that State or Kingdom.

Again the Apostle Paul's Rule, 1. Cor. 7. 24. *Let every man abide in the state wherein he is call'd* [to be a Christian] proves that no Christian can challenge any *temporal Right* by his Christianity, because States subsist before they are Christian, and that no State or Member of it, is, by being such, endowed with any Right grounded in the Constitution of the Church. And therefore seeing the Church subsisted 300 years before any State profess'd Christianity, whatsoever Rights it manifestly us'd as such a Society during that time, it ought still to use and enjoy: this being the clearest evidence to show the bounds of it. In particular, as to the power of the Keys and Excommunication, seeing the intent of this power is to admit into the visible Society of the Church, upon presumption that by the right use of it, Sin is taken away, and the Person admitted to the invisible Society of Life Everlasting; or to shut out of the Visible Society of the

the Church, upon evidence that the Person lives in a state of wickedness and impenitency, and so is not capable of pardon and forgiveness: and seeing no Common wealth pretends to take away Sin, or to judge in whom it is taken away, it follows that no man by virtue of any Rank in the State, is qualified to manage this power, or can presume to do it.

2. XII. Tho' no *Secular* Person endued with *Sovereign* or *Subordinate* Power in any State is thereby endowed with any part of *Ecclesiastical* power; yet *Secular Powers* must not be excluded from their Right in *Ecclesiastical matters*; and we are to distinguish between *Ecclesiastical Power*, and *Power in Ecclesiastical matters* by the Original from whence they both proceeded. If by *Ecclesiastical Power* we mean that which Subsists by the Constitution of the Church, then no person endowed with any Quality subsisting by the Constitution of the State, can challenge any Right to it upon that head. But if *Power in Ecclesiastical matters*, be a power necessary to the Subsistence of all States; then have Christian States that power in the disposing of *Ecclesiastical matters*, which all States in general have in the disposing of those things which concern the Religion which they suppose or profess, Common sense makes appear that there is no State professing any Religion, that does not interest it self in disposing of matters of Religion as they have relation to the publick peace and tranquillity of the State. This is a considerable part of that publick power wherein *Sovereignty* consists. And therefore since Christianity makes no alteration in the State of Civil Societies, but establishes all in the same Rights whereof they stand possess'd, when they come to embrace Christianity; the publick powers of Christian States have as good right to the disposing of matters of Christianity, so that, according to the Institution of Jesus Christ, nothing done by the Church, may be prejudicial to the State; as any *Sovereign Power* that is not Christian hath in the disposing of matters of that Religion which they do profess.

3. XIII. All States have *Sovereign civil Power* as well in matters of Religion, as in other points of *Sovereignty*; and this supream civil power extends over all *Ecclesiastical Persons* as well as civil. without this the *Supream civil power* can never serve the Ends of Government, can never promote the publick Good. Nothing has a greater influence upon the

the whole Life and all the Actions of mankind in Order to the promoting or disturbing the publick peace and welfare than *Doctrines* and *Opinions* of Religion, as they are Good or Evil respectively. None are more capable of influencing the People than the *Ministers of Religion* the *Guices* and *Directors* of their consciences. Let these be exempted from the Authority of the supream civil Power in their Ecclesiastical Causes and Matters, and let them be men led by like Passions with other men; and the Supream Civil Power shall become a very precarious thing, and unable to maintain it self or the publick Good. It must yield either to a *Papal* or *Presbyterian* Tyranny, according as it happens to be engaged with the Ecclesiastical Pretenders, and according as they have leavened the Consciences of the People. Let every Soul be subject to the higher Powers, saith St. Paul *tho' thou beest an Apostle, or an Evangelist, or a Prophet*, saith St. Chrysostom upon the place; *For this Subjection (be sure) will not destroy thy Piety.* The Civil powers may give Laws in matters of Religion as well as in Civil affairs. They cannot command what God has forbidden, nor forbid what God has commanded, neither in Sacred nor civil matters; for then God is to be obeyed rather than Man. But they can impose a new obligation to obey the Divine Laws, and turn them into the Laws of the State. They can give order as to the Circumstances of time, place, &c in the actions commanded by God.

4. XIV. Tho' Civil Powers may give order as to the Circumstances of time and place in the Actions commanded by God; yet they cannot make Laws against the Actions themselves, in hatred and persecution of Religion. Which if they should do, the *Ecclesiastick power* is never the less to see to the performance of them, and to order the Circumstances of Time and place, without which they cannot be done for no Civil Power can hinder from obeying God. Thus the Apostles made no Scruple of preaching Christ publicly, tho' they were forbidden it under great penalties.

5. XV. Secular Powers that are Christian, are bound to act in the protection of Christianity, not only as *Secular Powers* in order to the publick peace and tranquillity; but also as *Christians*, for the Maintenance of all parts of Christianity. In matters determined already by our Lord and his Apostles, as Laws given to the Church, if by injury of time the practice become contrary to the Law, the *Soveraign Power*

Powers being Christian and bound to protect Christianity, it lies on them to restore themselves and their Subjects to those *Rights*, when they are made evident by the *Credit & Authority* of the whole Church.

6. XVI. The Supream Civil powers are to see to the ordering of Ecclesiastical Causes and Persons by the assistance and Ministries of Ecclesiastical persons. *He that heareth you, heareth me, saith our Lord.* Thus *Theodosius* the younger in a Letter of his to *St. Cyril*, saith: *Pictatis doctrinam in sacra Synodo in utramque partem ventilatam eatenus obtinere volumus quatenus veritati & rationi consentaneum esse judicabitur*: The *Doctrin of Godliness* shall be discussed in the sacred Council, and it shall prevail or pass into a Law so far as shall be judg'd agreeable to truth and reason. And it was a famous Rescript of *Valentinian* the first cited by *St. Amb. L. 5. Epist. 32. In causa Fidei vel Ecclesiastici alienius Ordinis eum judicare debere, qui nec munere impar sit, nec jure dissimilis*. That in Causes of Faith or of the Church their Ministry should be used, who by reason of the like employment were most competent for it. But this is not to be so understood, as if the Supream Civil Powers were bound to confirm all the Clergies Decrees (or when any of them are accus'd of a Crime against the State to refer them to the Judgement of their Brethren;) and be only the great Ministers and Executioners of their Sentences. If so, then they should have less than the meanest of the People, and not so much as a judgement of discretion, or they must not use their discretion for the doing of their duty; but must by an *implicite Faith* or blind obedience obey their Masters of the Consistory or Assembly, (as the Declaration required of *King Charles II.* by the Commissioners of the General Assembly in *Scotland Anno 1650* was, *That in all matters Ecclesiastical he would follow the advice of the General Assembly and their Commissioners*. In those things which are truly of Divine Authority, and concern our essential duty, Kings and Princes are by the ties of Religion oblig'd to hearken to and obey their Spiritual Guides and Instructors, as well as the meanest Subjects; And in all other things that concern Ecclesiastical affairs and Persons, they ought to have their advice and Judgement, yet using still their own Judgement of Discretion and reserving to themselves the power of determining and of making Laws about these. Where the *Ecclesiasticks* are truly the servants of *Jesus Christ*, they will sincerely direct to the things

things that make for purity and peace, and no small regard ought to be had to their Counsel and Advice. But where they are generally corrupted and seek their own things, neither do the Laws of God or man, the interest of Religion or the State, oblige the Supream Civil Power blindly to follow their Dictates.

XVII. Supream Civil powers as such are to maintain their own Rights by such means as are fit, against all *Usurpations* under pretence of Religion, and of the Church and its Authority. For Christianity assures them, that all such *Usurpations* are contrary to its Laws.

XVIII. Those whom *Christian States* cannot justly put out of the World, nor banish out of the State, for professing any Religion, they cannot justly punish for the exercise of that Religion which they profess. For it is so necessary for all men to profess and exercise some Religion, that they should be out of the protection of the Law of Nations who should profess to have none; and that for one to profess a Religion and not to live according to it, is a presumption that he hath none; it follows, that Civility and the Law of Nations will allow all men to live after the Religion which they profess, and therefore enable no State to punish them for so doing, they doing nothing to disturb the tranquillity of the State.

XIX. If now we come to consider matters of Fact, especially in the later Ages, we shall find that as the Sovereign Civil power has been ready to encroach upon the Rights of the Church, so Church-men have on the other hand been forward to invade the Rights of the Supream Civil power. In the Primitive times, before the Civil Power became Christian, the Church was sometimes tolerated, and sometimes persecuted; and then it was, that she most flourished and rejoiced to be counted worthy to suffer for the name of Christ, and did not disturb the State, nor offer to maintain her Rights by force. *Tertullian* boasts that tho' in the Roman Empire, the Towns, and Castles, and Cities, and Forrs, and Camp, and Senate, and Palace, and Market place were full of Christians, and they at the same time persecuted, yet they did not rise up against the State.

XX. When the Empire became Christian, wealth and Honours were heap'd upon the Church, and Laws & Edicts made to maintain its Rights, yet the Emperours were led sometimes to encroach upon them, and

the Bishops by the way of the Cross to assert and maintain them. When the Empire was chiefly settled in the East, and the Bishops of Rome had acquir'd a Vast temporal, as well as spiritual Dominion, then upon the pretence of their *Spiritual Power*, they invade the Rights of Princes to a high degree; pretend to a Right of deposing them, and absolving their Subjects from their allegiance to them, and they oft times stirr'd them up to take up arms against them; they claim'd a Right also of exempting all Church men from being subject to their judicatories. This is that which gave occasion to the supream Civil powers to assert their Prerogatives, and when Ecclesiasticks did invade their Rights it was no wonder that they applied themselves to assert and maintain them.

XXI. But not only did the Pope make use of the *Spiritual power* to invade the Rights of Sovereign Civil Powers, but our *Scotts Presbyterians* likewise have perverted it to this end to no small degree. The Bp. of Sarum tells us (as has been already said) in the Preface to the Mem. of the D. of Hamilton, how they employ'd it in the time of K. J. the 6 before his succession to the Crown of England. And in the *Memoirs* themselves he shows to what greater heights they flew in the Reign of his Son, K. Charles, till at last they tread the Sovereignty under foot. They inspire the people with Moral Jealousies against their King, as deligning to destroy their Religion and their Liberties. In opposition to the standing Laws of the Land and the order of the Catholick Church, they continue to meet in an *Assembly* contrary to the prohibition of their King, and do therein abdicate Episcopal Government, depole and excommunicate their Bishops, and enjoyn a Covenant to be sworn in this sense by the Nation under pain of Excommunication. They animate the People to take up arms against their King. The Successes of their Rebellion encourag'd the *Malecontents* of the other two Kingdoms to do the like. When he had granted them all their desires at home, they joyn against him, with those who were in arms in England, under the ban of a *Solemn League*, and the pretence of making a thorow Reformation there. They draw forth on all occasions the *Spiritual sword* against those who appeared for their King. When the Sovereignty was oppress'd and the King trusted his Royal Person to their Care, they will not admit him to come into his *Native Kingdom*, but deliver him up to his Enemies. When an *Engagement*

was afterwards entered into by the *Parliament* for his rescue, they zealously oppose it, declare it unlawful, require that they should engage not to restore the King to the exercise of his Royal Power, till he should by Oath bind himself and his Successors to consent to Acts of *Parliament* for confirming the *League and Covenant*, and settling *Presbytery, the Directory and the Confession of Faith*. And that the Church might have the same Interest in carrying on this Engagement which they had in the *Solemn League and Covenant*. No sooner were any taken Prisoners in the Civil War, especially of the *Nobility and Gentry*, but they still clamoured on the State to do Justice on them, urging the obligations of the *Covenant*. The *Commission* of the General Assembly did always stir about with the *Committee* of the State, to see this Justice done, and the great affairs of State rightly ordered according to the *Covenants*. They presided all with a day of *Solemn fasting and Prayer*. They *Preach'd* generally to the *Times*, and when any thing offended them that was done, first by the King, and thereafter (when they had tied down the *Sovereignty*) by the *Parliament*, they made all the *Pulpits* thro' the Nation thunder out against it. The State must enter into no Treaty without consulting the *Commission* of the Kirk about it. So unsufferable were their *Encroachments* upon the Rights of the *Parliament*, as well as of the King, tho' a *Parliament* of their own stamp, that the *Estates* of *Parliament* were at last necessitated to make (as is above mentioned) a *Remonstrance* against them. The *Ministers* nevertheless thundered out *Curses* against all who joyn'd in this Engagement, and threatened them with *Damnation*. When the Army was defeated the *Ministers* did raise against the Friends of the King and *Parliament* the *Western Shires* and came leading out whole *Parishes* with such Arms as could be had, and when those fail'd with *Staves, Pitch-Forks and Sythes*. All Engagers are excluded from any Office of publick Trust, till they had satisfied the Church by a publick profession of their Repentance for their Accession to the unlawful Engagement, as they call'd it, and were by them recommended to the favour of the State. After having brought into Scotland King *Charles II.* in the year 1650. The *Commission* of the General Assembly by their Act of the *West-Kirk* say: 'That Considering that there may be just Ground of *Stumbling* from his Majesty's refusing to subscribe

and

and emit the Declaration offered unto him by the Committee of Estates and Commissioners of the General Assembly, concerning his former Carriage and Resolution for the future, and in reference to the Cause of God, and the Enemies and Friends thereof. They do therefore declare that this Kirk and Kingdom do not own or espouse any Malignant Party, or quarrel, or Interest, but that they Fight *mainly upon the former Grounds and Principles, and in defence of the Cause of God and of the Kingdom, as they have done these twelve years past.* And therefore as they do disclaim all the Sin and Guilt of the King and his House, so they will not own him nor his Interest otherwise than with Subordination to God, and so far as he owns and prosecutes the Cause of God, and disclaims his and his Father's opposition to the work of God and to the Covenant, and likewise all the Enemies thereof. And that they will with convenient speed take in Consideration the Papers lately sent to them from Oliver Cromwel, and Vindicate themselves from all the falsehoods contain'd therein, especially in these things wherein the quarrel between us & that Party is mis-stated, as if we own'd the late Kings proceedings; and were resolved to prosecute and maintain his present Majesties Interest, before and without acknowledgement of the Sins of his house and former ways, and Satisfaction to Gods People in both Kingdoms.

XXII. It were to transcribe the whole History of the late Times to give a particular account of the Presbyterian Ministers their invading the Supream Civil Power, and the Rights thereof; of their meddling with all the affairs of State; of employing their *Preaching, Prayers, Fasts, Covenants, Church-Censures, Excommunications, their Presbyteries, Synods, General Assemblies, Commissioners, their Solemn Warnings, Declarations, Reasons of Fasts &c.* to defame the King, to infuse mortal Jealousies against him in the minds of the People; to animate them to Arms against him; to Charge him with the Guilt of all the blood shed in the Civil Wars; to make all who own'd their King Odious to the People, as Vile Malignants, Enemies to God and his Cause; to cause *Hang* those of the Nobility & Gentry who had taken up Arms for him by his Authority, and were Prisoners of War, to detain him from the Exercise of his Government; deny him admittance into his own Kingdom; deliver him up to his Enemies, when he had cast himself into their Hands; oppose the Parliament and

the *States* when they had entred into an Engagement for his deliverance; In a word, to make the *Supream Civil Power* truckle under them, under a pretence of promoting the Cause of God, setting the *Crown* upon *Christ's Head*, advancing his Kingdom and the Ends of the *Covenant*.

XXIII. So unlike is this *Spirit* and *Practice*, to the *Spirit*, *Lives* and *Precepts* of our Lord *Jesus Christ*, that if one should turn this practice in the form of a *Precept* and *Counsel*, as given by our Lord to his *Apostles* and their *Successors*, it would look like blasphemy. If they should make him to have said; 'Go and teach all Nations' and resolve at first to *deny yourselves* and *take up the Cross*, and *follow me*, and to suffer patiently *Imprisonment* and *Persecution* and *Death* it self for my sake. *Bless them that persecute you, bless and curse not.* But when once my Religion is planted in a Nation, embraced by the *King* and *People*, and made the *Law* of the Land, then maintain it resolutely by the *Sword*, if the *King* seem to make any *Innovations* in it, take up *Arms* against him, bind all the *People* by a *Solemn Covenant* to defend it against all deadly; they who shall oppose you, and fight against my Cause, see that you demand *Justice* against them, and cause put them to *Death*; when you have brought your *King* so low that he must trust himself into your hands, receive him not into his *Kingdom*; Let him not have the Exercise of his *Governement*, till he submit himself entirely to you, but deliver him up to his *Enemies*. And they who will not enter into *Covenant* with you compell them to it: This indeed would be another *Gospel* than *Jesus Christ* taught us; a *Mahumetan* Doctrine, but not the *Gospel* of *Jesus Christ*. It was not without reason that that *English Prince* who had taken Prisoner a *Bishop*, who had been up in *Arms* against him, did, upon the *Pope's* resenting it, send him the *Bishops Coat of Mail*, with this Question; *Vide num hac sit Vestis Filii tui?* See if this be your *Sons Coat*. I am sure our Lord *Jesus Christ* will never own this *Spirit* for his, it being as contrary to his *Spirit* as darkness is to *Light*, for the *Son of man* came not to destroy mens *Lives*, but to save them.

Now since *Ecclesiasticks* are so ready to invade the Rights of the *Supream Civil power*, ought it not to extend to *Persons Ecclesiastical* as well as *Civil*? since they have been readie to pervert all the

parts of their Office, their Prayers and Preachings, and Fasts and Assemblies &c. to disturb and confound the publick peace : and to overthrow the Rights of the Supream Civil Power, ought not its Supream Civil Authority to extend over all those *Ecclesiastical Causes* as well as Civil? If they will needs have the King chastis'd with no less than debarring of him from the *Exercise* of his Government, when they think he has encroach'd upon their priviledges ; what Chastisement do they deserve when by a *Schismatical* rage against the Church, and a *Rebellious* fury against the State, they set the Nation in a Combustion, fill it with Blood and Confusion, and are the sinful Occasions of the Kings being depriv'd both of his Crowns and Life? Must the Supream Civil Power have no Authority to restrain such villany, and the Authors of it, because they act it in an Ecclesiastical manner, by Prayers, and Preachings, and Fasts, and Covenants, and Acts of General Assemblies? And seeing of all men, *Ministers* are the most dangerous *Boutefeus* and Fire-brands, when they espouse *Principles* that lead to Rebellion and the invading the Rights of the Supream Civil Power, and are as so many *publick Oratours* set up in every Corner to move the passions of the People, and by their Cant and whining can as naturally and Mechanically move and raise them as Musicians can by certain Airs and Tunes make those who are stung with the *Tarantula* Leap up and Dance ; what should the Supream Civil Authority signifie for maintaining of publick Peace & Order, if it did not extend to their *Ecclesiastical Persons and Matters* as well as to Civil?

XXIV. It must needs be granted then, That the Sovereign Power in a State must have a *Supream Civil Power* over *Ecclesiastical Persons and Matters* as well as over Civil, and this may very well be without invading the *Intrinsic Power* of the Church. The Supream Civil Power does not pretend to *Baptise*, to *administer the holy Communion*, to *preach the Gospel*, to *shut out of the Communion of the Church, the profane and unworthy*, to *confer sacred Orders* (by which the spiritual power of exercising those sacred Offices is communicated and derived by Succession from the Apostles of J. Christ), In which things the *intrinsic Power* of the Church, and the Power of the *Keyes* do consist; but to give such Orders in all those things by its *supream Civil Authority* as may tend most to maintain the publick peace and Tranquillity ; and the

the said power being Christian is obliged to imploy its Authority in having all those things so ordered, as may most promote the true Good and Peace of the Church and the great Ends of Religion. And in all these things the supreme Civil Powers are not to be mere *Executioners* of the Decrees of Ecclesiasticks, as Serjeants, Messengers and Hangmen are to Civil and Criminal Judges, but must be Judges thereof themselves, so as to be accountable to God, both as supreme Powers and Christian, for the exercise of their civil Authority. We are to distinguish between the sacred *Function* it self, and the *Exercise* of the supreme civil power about sacred Things. The former does not belong to the supreme civil power, neither are its Ministers the *Vicars* of the supreme Magistrate, no more than Physicians and Architects, &c. can be call'd the Kings Vicars and Delegates, tho he also exercise a Sovereign power, and give Laws about the Right discharge of their Offices: but *Judges* and inferior Magistrates may be call'd his Delegates and Vicars, being, as the Apostle Peter says, *sent by him for the punishment of Evil-doers, and the praise of them that do well.* But the *Pastoral Office* is derived from Jesus Christ, tho in the mean time Pastors are subject to the civil power as well as others, and ought to obey the same in all things lawfull.

XXV. Again we are to distinguish between the Church in a state of Purity, when the Guides and Pastors are true Ministers of J. Christ, not only by an outward Mission, but also by an inward divine Call and suitable Furniture and Conduct: and in a state of great Corruption when *Prophets run, and are not sent, when they walk in lies, and strengthen the hands of Evil-doers so that none doth return from his wickedness,* but they please themselves with a *Form of Godliness, denying the power thereof.* In the former state there will be little debate between the Church and the supreme civil power, which if it be Christian, will be readie harmoniously to concur with the Church in protecting and encouraging the Good, and restraining the Wicked: for who is he that will harm you if ye be followers of that which is good: but if it shall be otherwise, and if ye suffer for Righteousness sake, happy are ye. But in the later state, the Debate usually flies high as to their mutual Rights and priviledges, and when Church men are least capable of using them aright, they lay the greatest claim to them, & when they need most to be curb'd by the civil power, they exclaim most against it: In this
State

State it is a hard case to know how a good Man ought to behave himself, with respect both to Church and State. If the Sovereign enjoyn that which is lawful for us to do, and our doing of the same doth not contradict any Command of God, we ought to obey him, if it is not so, we are to obey God rather than Man, and be content to take up the Cross with our Duty to God, taking care not to wrong the Sovereign in any Honour and Obedience due to him, nor to dispose the People to rise up against him.

XXVI. If we come now to consider the *Acts of Parliament* about the Kings *Supremacy* over Persons and in matters Ecclesiastical as well as Civil, it will be found perhaps, that they do not deserve all the Clamour and Reproach that the Surveyor and his Brethren have cast upon them, that thereby they can never Justify their *Schism*, and that if any Encroachments have been made upon the *Rights* of the Church, we have the Rebellious fury of the Presbyterian Ministers to thank for it. The Presbyterians in *England* acknowledge the Kings Supremacy in all Causes, & over all Persons both Civil & Ecclesiastical in his Majesties Realms and Dominions, as is to be seen P. 96 of the former part of the Case &c. by the passage cited there out of Mr. Corbet his account of their Principles and practices. And if our Laws about the Civil Supremacy in Ecclesiastical matters be candidly interpreted, they will bear no more than what is there asserted.

XXVII. A Law being the Will of the Lawgiver, must be taken in that meaning which is therein immediately signified by him to be his Will. Sometimes the meaning of the Lawgiver may be so clearly expressed in the Law itself, that he who has the understanding of a Man cannot or need not mistake it. Sometimes being not so clearly expressed in the Law itself, it may be more fully done by some other *Declarative Act*. But in case the said meaning be not so clearly signified by either of these wayes, then recourse must be had to a *rational Interpretation*: and according to Reason, that *Sense* which the words do conveniently import, which is agreeable to the Law of God, and which the Constitution of the Realm, and other Laws thereof, and the ordinary Legal practice do require, is to be taken for the declared and publick will and meaning of the Lawgiver. The *Sense* of many Laws which are unquestionably just and Good, do ly in a narrower Compass than the full extent of the words taken by themselves; as is mani-

manifest in those Divine Laws *swear not at all: Call no man Father on Earth.* If it be said that *Law-makers* may in some particular *us* have a meaning repugnant to Equity, we are to Consider that the *Reverence and Charity* due to our Superiours forbid us to conceive that they have such a meaning, unless we be compell'd to it by convincing Reason.

XXVIII Now that the Laws about the *Supremacy* ought not to be taken in a more extensive sense than is consistent with equity, and what may be judg'd to be the true intent and meaning of the Lawgivers, appears, by the *Authoritative Declaration* of the Civil Sovereign as to the true sense and meaning of those Laws. And the high Charge given in against them by the Author and his brethren, and the extravagant sense to which they would stretch them, whereby to load the Episcopal Clergy and justify their own Schism, is plainly directed against the King and Parliament, and contrary to that Charity and Reverence due to our Superiours. We cannot hinder the Supreme Civil Power from asserting its *Prerogative* in what terms it thinks fit. But when the *Episcopal Clergy* were put to own the Supremacy by the Oath of Test, the Generality of them declin'd to take the same, because some words in the Laws asserting the *Prerogative* were capable of a more extensive sense than they could well assent to; till by an *Explanatory Act* of the Kings Council, approved by the King himself, the meaning of the Law was declared in a sense consistent with the true *Rights* of the Church, and narrower than the full extent of the words taken by themselves might seem to import. The *Explanatory Act* is as follows.

Act of Council Explanatory of the Test. Edinburgh the 3d. of November 1681.

Forasmuch as some have entertain'd jealousies and prejudices against the *Oath of Test*, appointed to be taken by all persons in publick Trust, Civil, Ecclesiastick, or Military in this Kingdom, by the 6th. Act of his Majesties 3d. Parliament; as if thereby they were to Swear to every proposition or Clause in the Confession of Faith therein mentioned, or that Invasion were made thereby upon the *Intrinsic Spiritual Power* of the Church or power of the Keys; or as if the present *Episcopal Government* of this National Church by Law established, were thereby exposed to the hazard of alteration or subversion; all which are far from the Intention and design of the Parliaments imposing this Oath, and from the genuine scope and meaning

thereof. Therefore his R. *Highness* his Majesties High Commissioner, and Lords of Privy Council do allow Authorize and empower the Arch-Bishops and Bishops to administer this Oath and Test to the Ministers and Clergy in their respective Diocesses in this express sense: That tho' the Confession of Faith ratified in Parliament. 1567. was framed in the Infancy of our Reformation and deserves its due praise; yet by the Test we do not swear to every Proposition and Clause therein contain'd, but only to the true Protestant Religion founded on the word of God, contain'd in the Confession, as it is oppos'd to Popery and Fanaticism. Secondly, that by the Test or any Clause therein contain'd, no Invasion or Encroachment is made or intended upon the Intrinsic Spiritual power of the Church, or power of the Keys, as it was exercis'd by the Apostles, and the most pure and primitive Church in the first three Centuries after Christ, and which is still reserved entirely to the Church. Thirdly, that the Oath and Test is without any prejudice to the Episcopal Government of this National Church, which is declar'd by the first Act of the 2d. Session of his Majesties first Parliament, to be most agreeable to the Word of God, and most suitable to Monarchy, and which upon all occasions his Majesty hath declared he will inviolably and unalterably preserve, And appoints the Arch-Bishops &c.

In the Kings Letter of Approbation to the Council dated at Whitehall the 15th. of November 1681. it is said.

'Whereas by one of your Letters directed to Us, bearing date the 8th. Instant, we do find that some have entertain'd scruples and prejudices against the Test, by mistaking the true sense and meaning thereof; and others put false and unjust glosses upon it, tending to defeat its excellent design for the Security of our Government; And that upon this account you found it necessary by an Act of Council (which we have seen) to declare its true and genuine sense, and to allow and empower Bishops to administer the same in this sense to the Clergy in their respective Diocesses; We are so well pleas'd with that Explanatory Act, that We will not delay to send you our cheerful Approbation thereof, with our hearty thanks for your Zeal in our Service upon all occasions, especially in what relates to the Security of the Persons, Rights, Interests and Priviledges of our Orthodox Clergie, which we do now (as we have done before) in a particular

icular manner recommend to your Care, as a matter wherein you may render to Us the most acceptable Services. And therefore we do expect that you will upon all occasions give them all possible encouragement, as those whom we have received and will constantly shelter under our Royal Protection, against all their Enemies. So we bid you heartily farewell.

XXIX. Could more have been required from the Supream Civil Power, than in so solemn a manner to own the *intrinsic* Power of the Church and the Power of the keys to be the Right of the Church; and to make the measure and standard of this, the *practice of the Apostles* and of the *Primitive Church* in the first three Centuries after Christ, and that the Laws were neither intended nor to be understood in any sense contrary to these? Did any other *Session of Parliament* condemn this *Explanation* and declare that those Laws and the Test were to be understood in a more extensive sense than that of the Council's Explanatory Act approved by the Kings Majesty? From whom can we more warrantably take the limited Sense of a Prerogative than from him who claims it? Was not the *Kings Council* being all Members of the same Parliament, as capable of explaining the meaning of the Law of which they were the chief Formers; as was the *Gen. Assembly at Glasgow* in 1638. of declaring by their *Explanatory Act* concerning the Negative Confession which was made 77 years before, That therein *Episcopacy* and the *Perth Articles* were abjured, and requiring the Covenant under pain of Excommunication to be taken in this extensive sense, tho before their Act it was not so understood, and they had allowed it to be taken in a sense quite excluding this Explanation?

XXX. Now let us see if the Words of the Laws may not very well bear a limited sense agreeable to this Explanatory Act. It is said in the 1st. Act of the 2d Sess. of the 1. Parl. of K. C. II. "That the ordering and disposal of the External Government and Policy of the Church doth properly belong to His Majesty, as an inherent Right of the Crown, by virtue of His Royal Prerogative and Supremacy in causes Ecclesiastical. There is a difference betwixt the *intrinsic power* of the Church, and the *ordering* and disposal of the *external Government* and policy of it. The first is not said to belong to the supream Civil Power, nor to be communicated by it, or derived from it. It is

not an Inherent Right of the Crown to baptize, or preach, or administer the Sacraments, or Excommunicate, or to transmit this power to others by Ordination; but it is an inherent Right of the Crown to see to the ordering of these Things, so as may most tend to the publick Good and Tranquillity; This the King is bound to do as a King; and being a Christian to see to the ordering of the External policy of the Church, so as may best serve the Ends of Religion as well as the publick Peace and Tranquillity. It does not follow as the Surveyor would infer, "That by this constitution the Government and Policy of the Church is neither allowed to J. Christ nor to his Office-bearers, but belongs to the King. The Crown has no Right to do any thing contrary to the Command of God or the Institutions of J. Christ; but by its Civil Authority to require obedience to them, for there is no power but of God. It cannot make new Articles of Faith, or new Sacraments; as in Civil Things, It cannot alter the Divine Law of Marriage, and make it cease to be an Union between two of different Sexes; nor can it alter in the Government of the Church, what J. Christ or his Apostles have instituted to be of perpetual use: but it can make Laws concerning all these, and take care and order that they be so dispensed, as may serve best the Ends of Religion and the peace of the State. The supreme civil power has a Right to preserve it self, and to provide against the evil use of the spiritual Sword, and consequently to conduct all Religion, that may by evil Men be abused, so as to keep it harmless. If by Excommunication, the Bishop can disturb the Civil Interest, the Civil power can hold his hands, that he shall not strike with it, or if he does, can take out the Temporal Sting that it shall not fester. If by strange Doctrines they who call themselves Christs Office bearers can alienate the Hearts of the Subjects from their Duty, the Civil power can forbid those Doctrines to be preach'd and punish the Preachers. If thro the perverseness of some, that which is of Apostolical and primitive Institution in the Government of the Church be thrust out of it, the supreme Civil Power can see to the restoring it again; so that as Mr. Corbet acknowledgeth, the King has a Civil Supremacy in Ecclesiastical matters, and a political Episcopacy over the Pastors of the Church, and in this respect has the ordering and disposal of the external Government and Policy of it.

XXXI. Our Author says, "That by virtue of this *Supremacy*, Bishops are restor'd to their *Constitutional Function*, *Presidence* in the Church, power of *Ordination*, inflicting of *Censures*, and all other *acts* of Church Discipline with advice & assistance of such of the Clergy as they shall find to be of known Loyalty and Prudence. From whence he infers, "That therefore the Clergy have no decisive Vote or Power of Jurisdiction; and he asks if the King by virtue of the same power might not have settled *Presbytery* or *Independency* as well as *Prelacy*, if he had judg'd it meet. The *Presbyterians* on all occasions; and this Author among others, affirm, That those of the *Episcopal* persuasion ascribe to the Bishops the sole power of *Ordination* & *Jurisdiction* in the Church, excluding the *Presbyters*. The falsehood of which assertion is prov'd to a *Demonstration* in the *Defence of the Cyprianick Age*, & that they have only the chief & not the sole power, which as it is evident by the constant practices & *Acts* of the Church, so also by this *Act of Parl.* restoring the Order to its just Rights. The Author is mistaken if he think that this was done by virtue of the *Supremacy* only to manifest the Kings *absolute power*; if he had not skip't over the rest of the *Act*, he would have seen the Wisdom of the King and Parl. in forming of the Law, so as to make appear, That tho' the King is *Supream*, yet he is not to make his Will his Law, but to exercise the *Supremacy* in ordering that which is just and right, in restoring all his Subjects to their just Rights, & maintaining them in them, and in so doing to be faithful to his *Trust*: And that they restored *Episcopal Government*, not merely because it was their pleasure so to do, but because they found that Church Government to be most agreeable to the Word of God, most convenient and effectual for the preservation of Truth, Order and Unity, and most suitable to the Monarchy, and the peace and order of the State. The former part of the *Act* runs thus: "For as much as the ordering and disposal of the *External Government* and policy of the Church, doth properly belong unto His Majesty as an inherent Right of the Crown, by virtue of His *Royal Prerogative* and *Supremacy* in Causes Ecclesiastical. And in discharge of this *Trust* His Majesty and His Estates of Parliament taking to their serious consideration, That in the beginning of and by the late *Rebellion* within this Kingdom in the year 1648. The ancient and sacred order of Bishops was cast off, their Persons

'and Rights were injur'd and overturned, and a seeming Parity among
 'the Clergy Factionally and Violently brought in, to the great distur-
 'bance of the publick Peace, the Reproach of the Reformed Religion,
 'the Violation of the excellent Laws of the Realm for preserving an
 'orderly Subordination in the Church, And therewithal considering
 'what Disorders and Exorbitancies have been in the Church, what En-
 'croachments upon the Pretogative and Rights of the Crown, what
 'Usurpations upon the Authority of Parliaments, and what prejudice
 'the Liberty of the Subject hath suffered, by the Invasions made up-
 'on the Bishops and the Episcopal Government, which they find to be
 'the Church Government most agreeable to the Word of God, most con-
 'venient and effectual for the preservation of Truth, Order and Unity,
 'and most suitable to Monarchy and the Peace and Order of the State.
 'Therefore His Majesty with advice & consent of His Estates of Parlia-
 'ment hath thought it necessary, & accordingly doth hereby redinte-
 'grate the state of Bishops to their ancient places and undoubted Privi-
 'leges and Jurisdictions; and doth hereby restore them to the Exer-
 'cise of their Episcopal Function, presidence in the Church, power of
 'Ordination, inflicting of Censures, and all other Acts of Church
 'Discipline, which they are to perform with advice and Assistance
 'of such of the Clergy as they shall find to be of known Loyalty
 'and Prudence.

Thus it is evident that *Episcopacy* was again restored to this Church
 upon Principles and for Reasons of quite another Nature than the *am-
 bulatory* one upon which *presbytery* is founded, the *Inclinations of the
 people*, which indeed is to build not only upon the land, but upon the
 waves of the Sea, to which are compared the tumults of the people.

XXXII. The other part of the Act declaring that whatever shall be de-
 'termined by his Maj. with the Advice of the Arch-Bishops & Bishops &
 'such of the Clergy as shall be nominated by his Majestie in the exter-
 'nal Government and Policy of the Church, shall be valid and effectual,
 does import that it shall have the force of a *Law*, and so allows the
 King after this manner to make *Laws* in Ecclesiastical matters with the
 advice of the Clergy, as the Emperours used to do of old, and is no en-
 croachment on the intrinsic Power of the Church.

XXXIII. The next part of the Act 'rescinding all Acts of Parlia-
 'ment by which the sole and only power and Jurisdiction within this
 Church

Church doth stand in the Church and in the General, provincial and
 prebysterial assemblies and Kirk Sessions; and all Acts of parliament or
 Council which may be interpreted to have given any Church power,
 Jurisdiction or Government to the office bearers of the Church, their re-
 spective meetings other than that which acknowledges a Dependance
 upon & Subordination unto the Sovereign power of the King as Su-
 pream, and which is to be regulated and authorised in the exercise
 thereof by the Archbishops and Bishops, who are to put Order to all
 Ecclesiastical Matters and Causes, and to be accountable to his Maje-
 sty for their Administrations: by this I say, the Church and its Judicator-
 ies are not stript of all *Church power*, as the *Surveyor* pretends; nor
 is all Church power, Jurisdiction and Government lodg'd in the King
 as Head and Fountain, nor is the Exercise of Church power commit-
 ted only to the Arch-Bishops and Bishops, and no share allow'd to
 Presbyters, as he invidiously represents. But the King having a *Sup-
 ream Civil Power* in Ecclesiastical matters as well as in Civil, and
 every Soul being commanded to be subject to the higher Powers; it
 is no wonder if the Law will not allow such a Jurisdiction to the
 Office-bearers of the Church their respective meetings as does not ac-
 knowledge a dependance on the supream Civil magistrate, so as that
 he may restrain them from raising sedition in the State by the exercise
 of their power, and put them to the performance of their duty and
 punish them for their negligence or Mal-administrations; tho' from
 this it does not follow that all *Church power*, Jurisdiction and Go-
 vernment is lodg'd in the King as Head and Fountain of it, no more
 than it follows that the *Paternal Power* over Children, or the power
 of the *Husband* over the wife, is lodged in the King as Head and
 Fountain of it, because Parents and Husbands acknowledge a depen-
 dence upon and subordination unto the Sovereign power of the King
 as Supream in the Exercise of it. And seeing the *Churchmen* had usur-
 ped such a power and Jurisdiction, as that having first trod upon the
 Sovereignty, they would not admit the King into his Native King-
 dome, nor let him have the Exercise of the Royal power, nor let the
 Parliament and Nation engage for his Rescue, nor his Son possess
 the Throne after him, without acknowledging upon the matter a de-
 pendance upon and Subordination unto their Jurisdiction as Supream,
 it is no wonder if the Government made Laws to secure it self from
 the like Ecclesiastical Usurpation.

XXXIV. The *Surveyors* next attack is upon the *High Commission Court* erected by King James VI. empower'd by vertue of his Majesty's Prerogative Royal and Supremacy not only to Fine and Imprison Delinquents, but also to Suspend, Deprive, and, as he says, to Excommunicate. And to the power of Church Censure, he says, is committed not only to Bishops, but to others that were no Office-bearers in the Church, *so absolute*, says he, *was the Supremacy, that it could invest not only Bishops, but States-men and Souldiers with a special Jurisdiction and Church power, tho' they had no Office in the Church.* To this I shall say; 1. that the Presbyterian Supremacy is yet more absolute, for they can invest States-men, Lawyers, Souldiers, Tradesmen, with a special Jurisdiction and Church power to give Judicial Sentences and determinations about Doctrine, to Suspend, Deprive, Excommunicate, by giving them only a new name, and calling them *Ruling Elders*; tho' the most Learn'd Patrons of Prehytery could never find any warrant for this Office in the Word of God or the Primitive practice. 2. The *Surveyor* is mistaken in saying this Commission was empower'd to Excommunicate. They were empower'd to call before them all Persons that were Offenders in Doctrine, Life, or Religion, or of any of these, holden to be Scandalous: And specially the Intercommoners and Referters of Jesuites &c. Incestuous and Adulterous Persons, all obstinate Contemners of the Discipline of the Kirk, and persons Excommunicate for the same. To take Trial of the forenamed offences, and as they should find any person guilty or impenitent, to give Direction to the Minister of the Parish where he dwells, to proceed with Excommunication against him. And if the Minister obey not the said Command to Censure him by Suspension, Deprivation or warding as they think meet. And further to Fine, Imprison or Ward any such persons as they find Guilty of the said Crimes, or that shall be Contumacious, and refuse Compearance when they shall be Charged. The Commission is empower'd only to require Ministers to do their duty, to proceed orderly to the Excommunication of persons who ought to be shut out of the Churches Communion, and if they refuse to do it to Punish them. But the Commission is not empower'd to Excommunicate Impenitent Persons themselves. 3. This was a *Civil Court* erected in Ecclesiastical matters; and as the Civil power extends to Church

Churchmen as well as others, and may restrain them if they are Factious, seditious and manifest disturbers of the State, and inhibit them to Breach within their Dominion, so it may exceed in this and do that which is not just and equal. Besides the Commission consisted of all the Bishops and a great many Presbyters, and but few Laicks. But the Civil Power was never more prompted to the practice of State Deprivation than it has been in our Days by the present Set of Presbyterian Ministers, who gave the most Authentick approbation of the Validity of such Deprivations by running immediately to declare the Vacancy of the Churches, And we have seen more State Deprivations in our days than was ever formerly practised: and if they should come at last to meet with the same themselves, they would have Reason to say with *Adonibezek*; *As we have done, so God hath requited us.* They exclaim again *Erastianism*, and they have animated to the Exercise of it ever since the Revolution. But 4. The Commission was discharged by the Kings Authority in Anno 1638. and in the Reign of King Charles II. no such Court was Erected, so that this cannot justify the Separation and the *Schism* made by the Presbyterians after the last reestablishment of Episcopacy, for which the *Surveyor* adduces it, and therefore to bring this for a ground of the Separation is to impose upon the People.

XXXV. As to the Act of Parliament 1663. about the Constitution of National Synods, appointing the members and President of it, and allowing them to Treat and determine only upon such matters concerning Doctrine, Worship, Discipline and Government, as his Majesty shall offer unto them. And both the President & the King or his Commissioner to have a Negative. And no Act or Canon to be of force in Law to be observed but what is thus concluded in this National Synod: It was no wonder that a Civil Government that had had such a fatal Experience of General Assemblies, their first flying into the face of a King, and afterwards of the Parliament, and confounding all things both Sacred and Civil, should take care out of respect both to Religion & the publick peace, so to order them as to keep them within due boundaties. It ill becomes the Presbyterians to remonstrate against this, who borrowed their *Confession of faith*, *Catechisms* and *Directory*, from a General Assembly of Divines, viz. at *Westminster*, every Member of which with their President was no-

minated by the Parliament, and they allowed to Treat only of such matters as the Parliament propos'd to them. Besides it will not easily be made appear that the holding of General Assemblies is a part of the Intrinsic power of the Church. And as to the present Constitution of General Assemblies, it is ingenuously acknowledg'd by the Presbyterian Author of the Account of the proceedings of the Session of Parliament 1703. P. 109. 'That it is in effect an Ecclesiastical Parliament; where our Laity as well as Clergy are fairly represented by Deputies from all parts of the Nation. And the same Author p. 52. says 'that the extending of the Kings Supremacy and Prerogative by Parliament 1. Session 1. Act. 2, 3, 4, 5, 11, of King Charles II. was contrary to the Civil Constitution and the power the Parliaments had ever till then been possess'd of, and that this was the reason the Presbyterians were turn'd out of places of power and trust, because they would not take this Oath of Allegiance and Supremacy, they judging themselves obliged by the Solemn League and Covenant to stand by the Priviledges of Parliament.

XXXVI. Our Author's Observations (p. 31. of his Survey) upon the Establishment of Episcopacy are only the effect of his Viewing things with an evil Eye. For 1. Episcopacy was Settled by an Ecclesiastick Deed in 1610. and this was not retracted by any Synod but those which, as Dr. Burnet says, were in a *Schismatical rage against the Church backed with a Rebellious Fury against the State*, which being at last calm'd by the Divine Providence that stills the Raging of the Seas and the tumults of the People, the general consent & Acceptance given both by the Ministers & People, thro' the Nation to the Restoration of that Government to its legal and Ecclesiastical Rights, was a more real Ecclesiastick Deed, than that of a National Synod alone could have been, tho' beyond all question, this last could also at the same time have been easily obtain'd, the Nation being then so weary of the proud and insupportable yoke of Presbytery, and the Factions into which they had crumbled themselves having rendered them so contemptible. 2. That a National Synod, when so Limited, was never call'd, does not make this Church without a Parallel; and tho' it were so, perhaps so much the better. Nazianzen shun'd to go to Synods, and protest they did more hurt than good; in *Epist. ad Procopium*, where the greatest part are corrupt and guided by their

their blind passions and prejudices, the advice of a few wise and pious men will not be regarded, and dare hardly be proposed. In the instances he gives of this Church its being without a Parallel, he is mistaken. viz. that it was without a Confession of Faith, without a Liturgy, without Acts for the Administration of Ordinances, Discipline and Government, and without power to determine any thing in them. For a Confession of Faith it had the Apostolick Creed (which the Presbyterian Kirk has not) as a Summary: & the H Scriptures as the complete Rule: For a Liturgy it had the Form of Prayer which our Lord taught us which they have not: For Acts for the Administration of Ordinances, &c. It had the Acts and Canons set down in the New Testament (and these are more valuable than the Acts of the General Assemblies) and the Bishops with the Presbyters had power to apply them in particular Cases. For a Confession of Faith they needed not be ashamed to have it the same with the Primitive Catholick Church. *Olim Fides erat in vita magis quam in Articulorum Professione, &c.* At first (saith Erasmus in Prefat. in Hilar.) Faith did appear in men's Lives more than in the Confession of Articles of Faith. Then they found it necessary to appoint some Articles, but those few and of Apostolick Simplicity. Thereafter the impiety of Hereticks oblig'd them to a more nice enquiry into the Divine writings, and their pertinaciousness made them desire somethings by the Authority of Councils. At length the Faith was to be found more in Books than in Hearts, and there were almost as many Creeds as men. The Articles encreased, but sincerity decreased: Contention grew hot, but Charity waxed cold: The Doctrine of Christ, which before knew no Logomachy or strife of words, began then to need the help of Philosophy. This was the first step of the Churches Degeneracy. Then Wealth encreased and Force was brought in. The Authority of Kings being call'd in to help, did not much advance the sincerity of Faith. At last the Matter is brought to sophistical Debates, and Myriads of Articles are coyned. Hence they proceed to Threatnings and Force. And tho we are negligent in our Life, Tho' Faith is more in our Mouth than our Hearts, tho' we want the sacred knowledge of holy Writs, yet by Threatnings we will needs force Men to believe what they do not believe, to love what they do not love, to understand what they do not understand. *That which is forced cannot be sincere*

sincere; neither is anything acceptable to Christ but that which proceeds from a willing Mind. As for their Liturgie, it was most becoming. Prayer does not consist in a multitude of Words, but in the Elevation of the heart to God. We must not think to be heard for our much speaking; but if we present those Petitions to our Heavenly Father with the same Spirit by which we were taught them, they will certainly be acceptable to him. Besides, in some Diocesses there were by the Bishop and Presbyters Set Forms of Morning and Evening Prayers appointed and used in the publick Towns. And that there was no other general Liturgy appointed for the whole Church, was owing to the Superstitious prejudices, with which the Presbyterian Ministers had leavened the People against all Set Forms; so as to stir them up therefore to Schism and Rebellion; & therefore tho all such things are good and lawful, yet they are not always expedient. And that they were not multiplying Acts of Gen. Assemblies every year, for the Administration of the Ordinances, Discipline and Government was most commendable: for the Religion of Jesus Christ needs few such Acts: And when Men once come to make a mighty pothor about their Judicatories and Assemblies, they are then more zealously concerned to see their own Acts observed than the Laws of Jesus Christ.

XXXVII. The Surveyor is no less mistaken in his 3d Observ. p. 32 in saying; 'It is evident that the Kings power was not merely External; but Intersick; for what he says, is not true; 'That all Power and Jurisdiction was taken from Christ and his Church, and lodged in the King as Supreme head & Fountain. He claim'd no power to initiate into the Church, nor to dispense the Sacraments, nor to communicate the power of Orders. In the year 1610. upon the re-establishing of Episcopacy by an Act of the Gen. Assembly; K. James having call'd up to Court three of the Bishops, told them, 'That having to his great charge recovered the Bishopricks forth of the hands of those that possess them, and bestowed the same upon such as he thought should prove worthy of their Places, and since he could not make them Bishops, nor could they assume that Honour to themselves, and that in Scotland there was not a sufficient number to enter the charge by consecration, he had call'd them to England, that being consecrated themselves, they might at their Return give Ord-

nation to those at Home, and so the Adversaries Mouths be stopped, who said that he did take upon him to create Bishops, and bestow Spiritual Offices, which he never did, nor would he presume to do, acknowledging that Authority to belong to Christ alone, and to those he had authorized with his Power. And that the Church of Scotland, because of old Usurpations, might not take this for a Subjection to the Church of England, he had provided, he said, That neither should the Arch-Bishop of Canterbury, nor York, who were the only pretenders, have hand in the Business, but Consecration should be used by the Bishops of London, Ely and Bath. See *Spotswoods Hist.* in the year 1610 Neither is it true that the King claim'd a power to set up what *Form and Model of Church-Government* he pleased, but to Re-establish what was most agreeable to the *Apostolick and Primitive Institution and practice* of the *Catholick Church*, nor did he claim the power of *Excommunication*, nor the power of *Suspension and Deprivation*, but as a Civil Act, not nullifying their Ministerial Office, but depriving them of the Temporal Benefices & the legal Protection: which *K. William* and his Council did more absolutely than ever was done by any of the former Kings, being animated to it by, and with the Approbation and Applause of, the *Presbyterian Ministers*, who thrust in others into their Places. Nor did the power of calling *National Synods*, or of making Canons in Church Matters deprive the Church of its *intrinsic power*, more than the first Christian Emperours their calling of General Councils, and their making of Laws concerning Church Matters, was destructive of its intrinsic power, but cumulative and corroborative of the same.

XXXVIII. The Ground then upon which this Author would justify the Separation begun by the *Presbyterians* about the year 1666. and free them from the Guilt of Schism is false: The *Episcopal Clergy* did not betray the Rights of the Church, they did not change the Tenure of their Ministry, they acknowledg'd the Kings Supremacy in no other sense than what the sober among the *Presbyterians* in England do. They had from the Supreme Civil power a Declaration, That the Laws were to be understood in a sense and meaning consistent with the *intrinsic power* of the Church, or the power of the Keyes, and allowing the Standard of that to be, as it was

exerc'd by the Apostles and the most Pure and Primitive Church in the first three Centuries. They had their *Ordination* according to the *Order* of the Catholick Church. Nothing was required of them, but that to which the Presbyterians in *England*, *France* or else where would have willingly consented. The *English* Presbyterians did not assign this as the Ground of their Separation from the Church of *England*. There was no high *Commission* erected after *K. Ch.* the 2d his Restoration, and in the former Establishment of it the Presbyterians did not therefore make a Schism. Churchmen's Invasion upon the *Rights* of the Civil powers has made them more careful to assert their *Rights* and to keep them within due bounds. Of all men the *Scots Presbyterians* ought least to upbraid the Civil Magistrate with this fault, who have invaded in their turn the *Rights* of King and Parliament in so high a degree. It is then a singular presumption for the *Author* to bring such a railing accusation against the *King and Parliament*, the *Bishops* and the *Episcopal Clergy*; that the first had usurp'd upon the Royal Prerogative of *J. Christ*; and the last had betray'd the *Rights and Liberties* of his Church and chang'd the Tenure and holding of their Ministry, and come under a new Head. It is evident also that the Guilt of the Lamentable Schism made in this Church, begun by the Presbyterians about the year 1666 lyes at their door; they having plainly separated from us and from our Communion, without any just cause given, nothing being required of them as a Condition of Communion that was sinfull, nor any other terms of Communion but what was in the days of their *Fathers*, for which they saw they could not separate without incurring the Guilt of Schism.

XXXIX. The *Surveyor* spends the next Six Pages of his V. Sect from p. 33. in labouring to perswade people, that the *present Sett* of Presbyterian Government in *Scotland* is not a new kind of *Imparity*. that they are not State Prelates; that they do not usurp and Lord it over their Brethren of the Episcopal Clergy; that they have not acted contrary to the very principles of Presbytery; that there was no injustice in getting the exercise of the whole Ecclesiastical Power of the Kirk of this Nation settled into the hands of the then Surviving Presbyterian Ministers with such as they had, or should assume into the Government with them, and so in stripping the Episcopal Clergy of the one half of their Ministerial Function.

X. It is not necessary to trace him in every paragraph and to show that what was said on this head in the first part of the *Case* stands firm; that being abundantly made appear in the 2d. part of the *Case* from p. 68. I shall only take notice again of the two palpable mistakes upon which he pretends to justify, as before, the Lawfulness of the *Schism* they made, so here of the *Supremacy* they have Usurp'd over the Episcopal Clergy, who by their own acknowledgment are *Presbyters*, in which Order they assert a parity of power, and that essential to the Office, so that they cannot forfeit one part of it without forfeiting the whole, of a great part of which nevertheless they strip them, and Usurp it wholly to themselves, tho' they do not pretend to any other Order but that of *Presbyters*: an *Impassity* I am sure without a Parallel, and that entirely founded upon *Erastian* practice.

XLI. The first mistake is that which he asserts so often and particularly p. 34. *That the whole Ecclesiastical power of the Kirk of this Nation was settled in the single Person of the King.* The King pretended not to any Ecclesiastical power; but to the Supreme Civil power over Ecclesiastical persons and in Ecclesiastical matters as well as Civil.

The Second is in the foregoing page and P 37. and else where "that the power of Ordination and Jurisdiction belong'd only to the Bishops, and that the Episcopal ministers and pastors of Flocks could not be strip of what they never possess. This is that willful mistake which the Presbyterian Ministers vent upon all occasions and tho' the contrary has been made appear so often to a demonstration, yet they harp still upon the same false string, knowing how easie it is to impose upon unthinking People, tho' their own Consciences cannot but reproach them for dissingenuity. It has been made appear both from the Constitution of Episcopal Government and from the Exercise of it and from the Universal acknowledgement of all who have written in defence of it, that the *Bishops* neither had nor claim'd, nor exercis'd the sole power of Ordination and Jurisdiction in this Church. As to the Constitution, that the Superintendents after the Reformation had no such sole power, the Presbyterians will readily Grant; that the Bishops thereafter established, had no more power than the Superintendents, is as evident. That at their reestablishment in 1610 they had neither

that the sole power of Ordination nor Jurisdiction is as certain, none being to be Ordain'd by them without the assistance of some Ministers: and as to Jurisdiction, appointment being also made of their holding *Diocesan Synods* twice a year, where they were to moderate: and that in the Deposition or Suspension of Ministers, the Bishop should associate to himself some of the Ministers within the bounds, where the Delinquent did serve, and after trial and just cause found, deprive or suspend according to merit. The act of Parliament, in 1662 restoring them to their former Rights, goes on the same foot, restores them to the exercise of their Episcopal Function, Precedence in the Church, power of Ordination, inflicting of Censures, and all other Acts of Church Discipline, which they are to perform with advice and assistance of such of the Clergy as they shall find to be of known Loyalty and Prudence. they are required to exercise this Power not only with their advice but their assistance, so that they are not authoriz'd to do it without them: and that this doth imply and allow that the Clergy have a power of Jurisdiction in the Church in conjunction with the Bishop, is most evident.

This also appears from the constant practice in the Exercise of Episcopal Government. The Bishops did never Ordain a Minister without the Concurrence of Presbyters. It was the same as to the Jurisdiction. Our Kirk-Sessions, Presbyteries and Synods were formal and stated Judicatories under Episcopal Government. No Canon was made by any Bishop to be binding within his Diocese, without the consent of the Major part of the Ministers. No Bishop did offer to Excommunicate any Person, or censure any Presbyter, either by Suspension or Deposition without the Concurrence of Presbyters.

XLII. It is not true then that the Sole Power of Ordination and Jurisdiction did belong only to Bishops, or that they claim'd or exercis'd the same. The power that belongs to them was the Chief (and not the sole) power of Ordination and Jurisdiction. Episcopal Government resembles a well tempered limited Monarchy, where the King in the Legislation &c. can do nothing without the advice and consent of Parliament, and the Parliament in these can do nothing without the King. The Major part of the Parliament has a Negative upon the King, and the King a Negative upon the whole Parliament.

XLIII.

XLIII. It is evident then that in Episcopal Government every particular Minister did not only exercise in their own Parishes the power of the Word and Sacraments, and that of Parochial Discipline, but that also of Ecclesiastical Jurisdiction in common with their brethren, as freely and fully, if not more, than the particular Presbyterian Ministers do under Presbyterian Government. Every particular Presbyterian Minister is as much Limited as to the power of Jurisdiction in the Church, and perhaps more, than were the Episcopal Clergy. He has but one Vote, and perhaps none, when an Act of Jurisdiction is performed in a General Assembly, and he is thereby driven and forced to comply with and obey Acts, against which his conscience inwardly reclaims, or to lay himself open to their persecution. In an Assembly or Synod the greatest part are not always the wiser, and Acts are carried on with heat, design and passion, more than with Reason, moderation and prudence, and thus one or two good Ministers are made a Sacrifice to the fury of the rest. In a Diocesan Synod every particular Episcopal Minister has not only a Vote, but if the major part should seek to carry things by their humours and passions, there is a Balance, the Bishop, who in all reason and conscience ought to be a wise and good man, and he can Moderate their Fury, and by his Negative prevent the mischief of it. Thus in each of the Governments, every particular Minister is limited, in the one by the major part of Brethren the Presbyters, who are not always the wiser, in the other by the major part of them moderated by the Bishop.

XLIV. The Presbyterian principle is, that the Minister of every parish is a Bishop, and his parish a Church, of which he with his Ruling Elders and Deacons have the Government. Now in unquestionable primitive practice, this Bishop with his Presbyters had the Supreme Government of that Church whereof he was Bishop, he did not depend in the administration of it upon the advice and Authority of a Synod of Bishops. If there was any under his Charge that ought not to be continued in the Communion of the Church, he shut him out by Excommunication, without waiting for a Warrant from a Synod of Bishops, and by his Circular Letter acquainted his brethren of it. This a Parochial Presbyterian Bishop can not do. Make once a Parochial Minister the Bishop, and the Ruling Elders his Presbyters, and his Congregation a Church in the Primitive sense, and then it is certain

Independent Government has a far better plea both from Scripture & primitive Antiquity, than the Presbyterian. And the absolute power of the General Assemblies or the other Judicatories, binding the particular Parochian Bishops, by a majority of Votes, obliging them to associations, Covenants &c. under pain of Deposition, &c. would be found a Tyranny in Christs Church, that has no warrant from his Institution, nor from the Primitive practice before the Empire became Christian, the effects of which are pernicious and destructive of true Christianity.

XLV. But to return, since the *Episcopal Clergy* in the Episcopal Government, had not only the power, of administering the Word and Sacraments, but also of Discipline and Government; since *Presbyterians*, and particularly the Author p. 38. do acknowledge that these are inseparable in the Pastoral Office, and since so many of them are continued in the exercise of their Pastoral Office in the Church, and own'd by the Presbyterian Assembly to be *Lawfull Ministers* of the Gospel, they declaring that they would not urge reordination upon them, as the Author tells us p. 38. and yet in the mean time their hands are bound up by the Presbyterian Ministers, So as that they must exercise no Act of Ecclesiastick Jurisdiction in Synods, Presbyteries, or Kirk Sessions, and yet must be Subject to their Presbyteries, Synods, Commissions and Assemblies, when they are pleased to call them, Is not this to strip them of the one half of that *Essentiall power* that belongs to them as Pastors? Is not this to become *Prelats* over them? And since none could have given the Presbyterian Ministers this *Paramount power* (to use the Author's Phrase) over their brethren, but the *State*, are they not in the most *Literal* sense *State Prelats*? Have they not by their practice countenanc'd the most pure *Erastianism* both with respect to this, and to their running to declare Vacant and to have filled the places of those Episcopal Ministers who were not clear to Sign the Assurance to King William? Is not the present Presbyterian Government a kind of Imparity never before heard of, a *Sett* of Presbyters or Ministers plac'd over another Company of Ministers, who must answer at their Bar? and Is not this *Imparity* destructive of the very principles of Presbytery, while there are a *Sett* of Presbyters above Presbyters, who have Authority and Jurisdiction over them, to try, censure, suspend and depose

pose them, as they see fit, of which Jurisdiction none of these other Presbyters can have any share (tho they are allowed still to continue Presbyters) unless those of the upper sect think fit to advance any of them to their Bench: and both Sets are *Preaching Presbyters*?

XLVI. The Author says p. 25. That when the *Case of the Episcopal Clergy* is considered, it will be no wonder, that the *Presbyterians* desired the Exercise of their *Government* to be established, might not be lodged in the hands of their *Rivals*. And that the *Presbyterian Ministers* did not seek to have all the *Episcopal Ministers* turned out, and the greatest part of the Nation left desolate, till they should be able to supply it. [A fair Confession] And p. 39. That the Assembly declared, That none of them should be removed from their Places, but such as were either insufficient, scandalous, erroneous, or supinely negligent. Whatever the Author may think, I am sure all impartial persons will judge it a hard case, That all the *Episcopal Clergy* should be subjected to the judicial *Trials* and *Sentences* of the *Presbyterian Ministers*, who confess themselves their *Rivals*, and that they resolve to have them all turned out, and being resolved to have it done with the utmost *Disgrace* and *Contempt* they were capable to pour upon them; such *Rivals* would be sure to find them insufficient, scandalous, erroneous, or supinely negligent.

XLVII. That the *Grievances* of the *Episcopal Clergy* are shown to be applicable to a whole State and Order of Men, without any Art of huddling them up together, as the *Surveyor* pretends p. 40 will appear to any that considers impartially the 11, 12, 13. p. of the *Case*, what the Author cites in the end of his V. Sect. is expressly said p. 13 of the *Case* of those who were rabbled out against all *Laws* both *Divine* & *Humane*. And when one Member suffers, all the Members suffer with it; and that they all were not so treated was not for want of good will in some to have it done if they could easily have effectuated it. Besides the injustice done to those who were still in Office is recounted by it self both there and p. 12. And that the *Case* of those who were turned out for not reading the *Declaration* is so singular as deserved to be taken into Consideration by the *Queen* and *Parliament*, is made appear in the same p. 12. And I appeal to the Author, if this had been the *Case* of the *Presbyterian Ministers*, if they had been all *Legally* and *Ecclesiastically* possessors of all the Churches of the Nation, and their

Government settled in a Course of many years, at the coming in of the then Prince of Orange; and after having seen his publick Manifesto's giving Assurance of securing Mens Rights, Liberty and Property, and after his taking the Exercise of the Government, all of them in the Northern Shires had been suddenly rabbled out, out of Spite against Presbytery, & that they saw evidently it was done with a design of overturning Presbytery; and if all the Remonstrances made against it by the Episcopal Ministers, by Word or VVrite, were to say they did not approve of the method, but that they very well deserv'd it, and if not the least Redress were given, out of a pretence that it was during the *inter regnum* but they treated with the utmost Neglect and Contempt. I appeal I say to the Consciences of the Author and his Brethren, if they would not thought that this was the Concern of their whole State and order, if they would not have judg'd their Rights and Liberties to have been singularly invaded, & they stript of them without being convicted of any Fault; if they would have been hasty to joyn in and assert the Rights and Equity of such an Establishment, which pretended to have come in for the Security of their Rights & Liberties; if they would not have thought, That the hard case of another great part of them turned suddenly out for not doing of this, deserved the Commiseration of Queen and Parliament; and if the rest who were still in Office should be stript of the Exercise of the one half of their Ministerial Function, and they subjected to the power and Authority of the Church-Judicatories of their Rivals, where they themselves were to have no Vote; if they would not have thought that all those Grievances concerned their whole State, and deserved to be taken into the serious Consideration of the supream Civil Powers of the Nation for Redress.

The Author Entitles his

VI. SECTION

Of the Necessity of a Toleration and Grounds of Separation from Presbyterian Communion.

I These the Author thinks fit to touch but briefly because they have been already considered by others. And seeing what was pleaded in the Case for a Toleration has been sufficiently vindicated in the *Postscript* to the 1st Part, in the 2^d Part, and in what has been here said already, and the *Authors Animadversions* are answered not only there, but

but also in the Reasonableness of a Toleration enquired into purely upon Church Principles, I shall not trouble the Reader with Repetitions, by giving a particular Reply to his *Animadversions*.

II. The Author by his Title of this Section would have the world believe that the Reasons for a Toleration to those of the Episcopal persuasion, are grounds given of a Separation from Presbyterian Communion; whereas they are Reasons given why they cannot enter into that Communion in which they never were.

III. They look upon the Presbyterians as guilty of a most grievous and Scandalous *Schism* begun in the year 1666 and consummated in 1688 in separating from the Communion of the Church of Scotland where no just Cause was given, where nothing was required of them as a Condition of Christian Communion in the Belief of Doctrine, Performance of Divine Worship or exercise of Discipline contrary to the Laws of the Gospel, or the practice of the Primitive Church. They cannot be persuaded that the Countenance of the Civil powers, and their allowing them the temporal privileges and Benefices annexed to the Church, can make that cease to be a Schism, that was a Schism, or lay an Obligation on them to enter into that Communion in which they never were, which they think they cannot do without Sin.

IV. They are persuaded that the Doctrine and Opinion upon which this is founded is of very evil Consequence, viz that *Episcopacy*, *Diocesan Episcopacy* is unlawful, contrary to the Word of God, and *Antichristian*; that this Doctrine and practice founded thereupon makes a Schism from the Apostles, from *Timothy* and *Titus*, from the Catholick Church of the purest and primitive Times, from the Reformed in other Nations and from our own first Reformers.

V. There are some of the Episcopal Persuasion, both pastors and people who doubt of the Legitimacy of the *Mission and Ordination* of the presbyterian Ministers in Scotland, and consequently of the validity of the Ordinances and Sacraments administered by them. And they see no evident Proof brought from Scripture or Primitive Antiquity that presbyters may be ordained by presbyters. Now we see by the Account of the Ecclesiastick Order and Discipline of the Reformed in Bohemia, how sensible they were that this was a weighty Scruple; and that if such an Ordination should be call'd in Question, either a-
 II
 mong

among those of their own Communion or others, they could not easily defend it. And therefore to satisfy the scruples of their own or other Mens Consciences, that might arise then or thereafter, they took care to have a *Legitimate Ordination* transmitted to them, and continued among them. The Presbyterians then ought in all reason to satisfy fully the Consciences of those of the Episcopal Perswasion in this matter, or else to plead for, on their behalf, and heartily to consent to a *Legal Toleration*.

VI). The *terms* required of the Ministers of the Episcopal Perswasion for entering into Ministerial Communion with the present Presbyterian Church, are such as they cannot in Conscience comply with. They cannot subscribe that *Presbyterian Kirk Government is the only Government of Christs Church in this Kingdom*, and that they shall never endeavour directly nor indirectly the prejudice and subversion thereof: far less can they enter into the *Associations* now formed, the new Oaths and bonds imposed on all Ministers and Probationers as terms of Ministerial Communion, first imposed by particular Synods and Presbyteries, and now in so far approved by their General Assemblies that they will not so much as receive a *Petition* from some of their own Brethren (or suffer it to be read before them) representing the Evil and the dangerous Consequences of such Associations. The not allowing of freedom for the subjects to petition their Sovereign on all occasions for the redress of their Greivances has been reckoned no small Grievance: but for *General Assemblies* not to admit of a *Petition* from some of their own brethren, nor suffer them so much as to speak before them, but to cause hurry them away in a violent, insolent, reproachful and disgraceful manner, with a *buzzab* of the Assembly, at the doing of it, the Moderator in an imperious manner forbidding them to speak, and commanding the Officers to pull them out (as was done at the last Aff. to Mr. Orack of Hawick, one of the most remarkable among them for Learning, sincerity and piety) is a Deed so unlike to the Spirit of Jesus Christ, that I am not willing to give it its proper Name. If the petition contain'd just and real Grievances, they ought to have been redressed, if the Demands were unreasonable, there was place for rebuke and Censure. What was contain'd in it was certainly worthy of the serious Consideration of a General Assembly: viz. That "It is known by experience that Oaths are often a barrier against peaceable, honest and conscientious

ous men, but not against Knaves, who are usually among the most for-
 ward, the better to cloak their knaverie. That the Land is already be-
 fill'd with perjuries, and there is no Ground to expect that any new
 Oath or Covenant will be better kept than the former; and yet that
 several Synods and presbyteries, not minding or not considering these
 things, have entered into new Oaths & bonds of a General & National
 Concern, and made them the terms of ministerial Communion, vexing
 with tedious processes those of their Number who have not freedom to
 joyn with them therein, and admit none to the Ministry and Licence
 none to preach but such as take and sign these oaths and bonds. And that
 this they have done, *1mo*, Without any warrant from the New Testa-
 ment, which contains all the Laws Christ thought necessary to give
 for preventing of Heresies and preserving the unity and peace of the
 Church. 2. without any allowance from her Majesty, the Parliament,
 or the General Assembly, yea without their privy or knowledge.
 And that contrary to the Claim of Right; to several Acts of Parlia-
 ment, to the Act of the Assembly 1648. sess 21. Direct: 7. and incon-
 sistent with the subordination of Synods and Presbyteries to General
 Assemblies--- That the Synods and presbyteries continue to impose
 and press their new Oaths & bonds; and they who preach & preside
 at the Ordination & admission of Ministers impose what terms they
 please, which naturally tends to make people suspect the faith, truth
 & sincerity of the Assemblies acts, declaring on what terms men shall
 be admitted to ministerial Communion And the assembly is obtested in the
 Lord, as they would not encroach on the Prerogative of Christ, and as
 they tender the Peace & Unity, and desire the standing of this Church,
 not to straiten the Terms of her Communion, and that they neither
 make nor connive at those who would make other things the Terms
 of Union and Communion than Christ has plainly made and declared
 to be such in his Word; the contrary practice having been the *bane*
 of the Church. --- And that in all Divisions, the imposers are the
 Arch-Schismatics and Dividers, &c. Now if they will not so much
 as admit of a Petition from some of their own Brethren in so weighty
 a Matter, wherein the Interest of Religion and the true Good and
 peace of the Church is so much concern'd: what reasonable Terms of
 Union and Ministerial Communion can the *Episcopal Clergy* hope for,
 upon whom they look with such an evil Eye?

VII. Neither can they consent to the Alteration of the *Primitive Apostolick Faith*, nor subscribe the *Westminster Confession of Faith*, as the *Confession of their Faith*, which they are sure the *Primitive Catholick Church* would never have done. Many points of Doctrine are there, that are not necessary to *Salvation*, of the Truth of which a Man may doubt without the hazard of being damned, and it is a condition of *Pastoral Communion* that I am sure was never instituted by *Jesus Christ* or his *Apostles*.

VIII. Neither can they subscribe to observe *Uniformity* in *Worship*, & of the Administration of all publick Ordinances, within this Church, as the same are at present perform'd and allow'd. The present practice is made the Rule of *Uniformity*. Now the present general practice allow'd and never blam'd by a General Assembly since their last *Settlement* to this Day (and that notwithstanding of so publick and just a Remonstrance made to them in Print against this practice, by a Learned Gentleman of their own Communion) is the laying aside our *Lords Prayer* in the publick Devotions: and the publick Reading of the holy Scriptures, except generally a Verse or two for a *Lecture*: and the Baptizing into the Christian Faith according to the Creed of the *Primitive and Apostolick Church*, and instead thereof baptizing into the *Westminster Faith*. They cannot enter into this *Uniformity* without giving Scandal to all the Christian World, and making a Schism from the *Primitive Catholick Church*.

IX. The *Authors* way of reasoning concerning the *Lords Prayer* is somewhat singular. In the *Case* p. 15. it was said, That the Ministers of the Episcopal Perswasion cannot despise their Masters Command and the practice of all the Churches of the World, by casting out the *Lords Prayer* out of the publick Devotion of the Church. In answer to this: 1. He appeals to the *Author's* Conscience if this be upright dealing with the *Presbyterians*. Do they require of any as a condition of Ministerial Communion, that they despise the *Lords Prayer*? The larger Catechism and Directory for worship do not condemn but allow the use of it. 2. Tho it were in desuetude in a Church, doth, saith he, the more not using it in all publick Devotions, make Communion with a Church unlawful? 3. If the want of it makes Communion with a Church sinful, then the use of it in publick Devotion is absolutely necessary, as an indispensable condition

of Communion. This, saith he, is neither proven by the *Author*, nor consistent with his Principles. His Principle is p. 11. These things that concern the Religion of Jesus Christ, are to be measured by the Institution of Jesus Christ himself. Now, saith he, Let him prove, either from the Institution of Christ or practice of the Apostles, That this Form of Prayer in all publick Devotion is so absolutely necessary, That the not using of it, makes the joining in her Devotion sinful. He says indeed, *Postscript* p. 34. Our Saviours commanding us when we pray, to say, Our Father, &c. is a good warrant for its use. But a Thing may be warranted, tho it be not used in all publick Devotions, and tho the use of it be not enjoined as an indispensable condition of Communion. And till that be proven, nothing is said to the purpose. Moreover, saith he, His Rule is p. 28. Let us not make the Conditions of Communion narrower, than Jesus Christ hath made them, but such only as he in the holy Scripture, hath delivered in express Words to be necessary to Salvation. Now, saith he, Let him shew us where the use of this Form of Prayer in all publick Devotion is declared in express Words to be necessary to Salvation. If he cannot do this, then by his own Principles, it ought not to be imposed as a Condition of Communion.

X. As to the Surveyor's first Answer; I ask him if it be false dealing to say, That the *Lords Prayer* is not cast out of the publick Devotion of the Presbyterians, because the Larger Catechism & Directory do not condemn but allow the use thereof? If it is not the present universal practice to lay it aside, & not at all to use it in the publick Devotion? If the present practice is not appointed to be the Rule for Uniformity in Worship? If one of the Terms of Assumption of an Episcopal Minister into Ministerial Communion is not that he shall subscribe to observe Uniformity in Worship, and of the Administration of all publick Ordinances within this Church, as the same are at present performed and allowed? If then by subscribing to observe this Uniformity he is not bound so far to despise the *Lords Prayer*, as to cast it out of his publick Devotion? Must not the Presbyterian Ministers be acknowledged to allow that practice in Worship among them which is universal, & which has never yet been disapproved or condemn'd in Synod or General Assembly since their new Establishment, notwithstanding of all the Remonstrances made about it? but

On the contrary when in a Synod a complaint was made of one Minister that he sometimes us'd the Lords Prayer, the Act was renewed for uniformity of Worship; and there is now come abroad in writing an answer to Sir H. C. of C. his *Essay on the Lords Prayer*, said to be done by another Learned Professor, wherein he justifies the Practice of this Presbyterian Church in laying aside the use of this Form of Prayer; setting down the reasons and Grounds for this practice, among others, 1. *because God has promised under the New Testament plentifully to bestow upon Believers the spirit of Prayer and Supplication: but if this or any other Form of Prayer be Statedly used with an opinion of its comprehension of all we need to pray for, there appears little or no need of the same spirit of prayer, with respect unto the matter of it. Hence follows a neglect of self Examination, and of dependence on the spirit as a spirit of prayer,* 2. *because; Things only Lawfull and not necessary, when they come to be grossely abus'd may and ought to be disused in the practice of them; and this Form to this day is grossely abus'd.* 3. *Because the stated and prescribed use of these Words in this Form doth stumble all sorts of persons,--- it grieves a great many serious and praying persons, who make Conscience of that great duty of prayer (if any others do so) and cannot joyn therein for the reasons already insisted on and many others &c.* This Professor is ingenuous and gives his Reasons why this piece of Uniformity ought to be Observed in the Scots Presbyterian Church and this Form of prayer disus'd.

XL. It is like his Reasons will be considered by another Hand, & therefore I shall not insist upon them. I must only say, first I am sorry to see a Professor of Theology vent such notions concerning the *Spirit of prayer*, as if the stated use of the Lords Prayer were inconsistent with it; and as if a great evidence of praying by the *Spirit*, were the not using of this or any other form of words; but words immediately conceived. To pray by the *Spirit*, is to pray in Faith, and Hope and Charity; is to Worship God in Spirit and in Truth, with the true Devotion and affections of the Heart. Prayer consists not in a multitude and variety of Words but in the sincerity, purity and fervency of the desires. *Abstine ab Oratione multa Locutio* (saith Aug.) *sed non desit multa precatio, si fervens perseverat intentio.* The Professor's reasoning is rather applicable to the Ministers

nisters extemporary prayer, than to the stated use of this or other
 Forms in publick prayer. He says, in the foresaid Case (of using
 this or any Form of prayer) 'Men suppose they know very well
 'what they should pray, and that they need only read or repeat their
 'Lesson distinctly or reverently, without searching into their own
 'Special Case, the frames and dispositions of their spirits, the promi-
 'ses of God which reach us for what we should pray and how, the
 'stability, encrease or decays of our Graces, the motions of Sin and
 'corruption in us; without a diligent attendance unto which, and vi-
 'gorous intense acting of the Faculties of our Souls about them, there
 'can be no acceptable prayer, tho' the form of Words be most sound
 &c. Indeed if the Professor will allow every body to pray a part by
 themselves in the Church, this might be some shadow of reason,
 but when the *Minister* is the *Mouth* of them all, they are staid by
 his words; and unless he will say that the special Case and the frame
 of the spirit of every one of them is like the Ministers, and the moti-
 ons of Sin in him the same with theirs, his extemporary prayers will
 be a far greater hinderance to the spirit of true devotion, than the use
 of our Lords Prayer. For it being most *Comprehensive*, and the de-
 vout Soul being well acquainted with it before hand, and every pe-
 tition of it giving us a vast prospect of what we most need or
 what is most desirable; Every Devout Person having search'd his
 own special Case is disposed and excited to use it according to the
 particular frame of his spirit. Thus when he who is the mouth of
 the people pronounces: *Our Father which art in Heaven*; one
 touched with a great sense of his Sins, sinks into a deep *Contrition*
 and self abhorrence, as unworthy to be call'd the Child of such a Fa-
 ther: another is rais'd into an *Humble Hope* of being heard and of ob-
 taining the pardon and Grace he stands in need of; For if we who are
 evil know how to give Good things to our Children, how much more
 will our Heavenly Father give his Holy Spirit to them that ask him?
 Another falls into a profound *adoration* of our infinitely good and boun-
 tiful Father, and is swallowed up in Love: a fourth is rais'd unto a
 steadfast resolution of not doing his own Will, but that of his Heavenly
 Father: a fifth is brought into a *humble submission* to the Chastisements
 sent him by his heavenly Father: a sixth is led to consider himself
 as in a state of *banishment* here and to breath for the *Heavenly Coun-*

they where our Father is : a seventh desires ardently to walk worthy of the vocation wherewith he is called, as becomes the Child of such a Father, and to be a follower of him in Goodness, Righteousness and Truth : another in heart embraces all his Brethren in Love, and will not lift up himself nor despise another, they having all one Father. All these and infinitely more than I can express *worketh that one and the self same Spirit* in different Souls according to their different frame and needs, upon their hearing of our Lords words and joyning in them, *for they are Spirit, and they are Life.* And the like may be said of all the Petitions of his Divine Form of Prayer, with respect to Souls that have the Spirit of Prayer and Supplication panted on them; Even as such Souls, tho' it is the *same Sun*, and the *same Moon* and Stars, and the *same works of God* that they daily behold, are led towards him in the looking upon them, into profound Acts of Adoration and Love ; while nothing can affect others but some extraordinary Prodigy, and some new Thing. Now the Spirit of Devotion in all the People is more stunted by the *extemporary* and newly conceiv'd form of words of the Minister. Indeed if the Ministers were immediately directed in all their Prayers by the Spirit of God, as we are sure our Lord *had the Spirit without measure*, we might then hope that some Divine Influences would be communicated to others according to their various dispositions. But when by sad experience it is generally found to be otherwise, I must say, it quenches the Spirit of Devotion in many rather than excites it.

2. XII. If things Lawful and not necessary, when they come to be grossly abused ought to be disused in the practice of them ; I am sure *Extemporary Prayer* has need to be disused, for this very reason of being so grossly abused to this very day. How many are there that vent their *Passions* in their Prayers, and take the name of God in Vain ! how many that think they have the Spirit of Prayer, because they can pour forth a *Multitude of words* in a melting manner ! and how many make others believe so too of them, when perhaps they are led by the Spirit of the Devil, as was Major Weir. What grosser abuse can there be than to make People take this way of Praying for Praying *by the Spirit* ; and to judge others void of the Spirit of Prayer, that *shall Pray in our Lords words* !

3. I am sorry that any serious & praying persons should be so misled by their Guides, as to be grieved and stumbled at the use of this *Divine Prayer*; & that they cannot joyn in it: and as it does not become us either to judge or despise them; so we expect from their Christian Equity, that they will not do either of these to us, but since we use our *Lords Form of Prayer*, they will permit us to use it to the *Lord*, and to give God thanks.

XIII. But I return to the *Surveyor*, And as to his 2^d and 3^d Answers; the Question is not, "If the not using the *Lords Prayer* in 'all publick Devotion, makes Communion with that Church unlawful: Or if it be absolutely necessary as an indispensable condition of Communion; but if the *Episcopal Clergy* being convince'd of the *lawfulness, expediencie and duty* of using it in publick Devotion, ought nevertheless to subscribe to observe this *Uniformity* of Worship, and to lay it aside, because it is the present practice of the *Presbyterians*? if it is lawful to require this *Uniformity* of them as a condition of Ministerial Communion? If the requiring of this *Uniformity* be agreeable to the Institution of Jesus Christ himself? If this is not the making the Conditions of Communion narrower than Jesus Christ has made them? And if this piece of *uniformity* is a thing necessary to *Salvation*? if this cannot be said, then according to the principles laid down, it is not lawful for the *Presbyterians* to require of the *Episcopal Clergy* as a Condition of Ministerial Communion, That they subscribe to observe *Uniformity*, according to the present practice. What would *S. Cyprian* (and the other holy Fathers) have said, to see Men professing Christianity shut out of their publick worship the *Prayer* our Lord has taught us? (See his words in the 2^d part of the *Case* p. 7.) what surer Evidence that the using of it is according to the Institution of Jesus Christ, than that he himself has taught it? VWhat can make it more necessary than that he has commanded us to say it, and that in Communion together? *Our Father*, &c. VWhat seems more inconsistent, than never to sing *Praises* to God in the publick Worship, but in the *set Forms* of the *Psalms* of *David*: and yet never to pray to God in that Divine and comprehensive *Form of Prayer*, which our Saviour hath taught us?

XIV. The *Author* of the Answer to Sir H.C. of C. his Essay on the *L. Pr.* gives this Reason for singing Praises to God in the *psalms* of *David*

David only: "We seem, saith he, more addicted to words in *singing* of Psalms than in Prayer. 2 Chr. 29. 30. The Levites sung praise to the Lord with the Words of David and Asaph the Kings Seer. And when this Duty is enjoined in the N. Testament, Eph. 5. 19. Col. 3. 16. it is to be perform'd with *Psalms, Hymns and Spiritual Songs*; which are the very Titles given to the Psalms of David, importing, That they are still to be used by the appointment of Christ. Besides singing requires *Poesie*, which is not a Gift promised unto or bestowed upon all Believers, as the Spirit of Prayer and Supplication is, who yet all of them are bound to sing Psalms to the praise of God, as well as to pray.

When the presbyterians use any Set Forms they can make use of weak Reasons to justify them; and when they disuse any they can serve themselves of as weak Reasons to condemn the use of them. The Author had said immediately before: Arguments taken from the people under the Old Testament, are not cogent under the New; when there is a more plentiful Effusion of the Spirit, and God suits his Commands to the Dispensations of his Grace. And yet in the very next Words cites 2 Chr. 29. 30. to justify the singing of the psalms of David only under the New. As to the Author's Reasons, I would ask him: Are we not to praise God by the Spirit, as well as to pray to him by the Spirit? Does not the more plentiful Effusion of the Spirit under the New, respect Gods praise as well as the praying to him? Does not the Apostle say with respect to singing, Eph. 5. 18; 19. *Be filled with the Spirit speaking to your selves in prayers & hymns, &c.* If then it does not follow, That because a Form of praise is statedly used, there is therefore no need of the Spirit of praise; does it not as little follow, That if our Lords Prayer were statedly used, there would appear little or no need of the Spirit of prayer? May not one pray by the Spirit, in using our Lords prayer, as well as praise by the Spirit in singing the Psalms of David? Is there not as great hazard in using *stated Forms* of praise as of prayer, That there will follow neglect of Dependence on the Spirit as the Spirit of praise, and that men will suppose they know very well what they should praise God for, and that they need only repeat their Lesson distinctly or reverently, without searching into their own special Case, and the Frames and Dispositions of their Spirits, &c. without a diligent Attendance unto which

which, and a vigorous intense acting of the Faculties of our Souls about them, there can be no acceptable praise, tho' the form of Words be most sound and orderly dispos'd, as the Professor speaks of Prayer? How will the Professor make appear, That by *Psalms and Hymns and Spiritual Songs*, Eph. 5. 19. are to be understood only the *Psalms of David*? Since the Spirit of God by David calls upon all the Earth to sing a new Song; and that in those places where the Kingdom of the *Messiah* is foretold (Ps. 96, 98, 149.) And since the Spirit of God may move to sing new Songs in the new Church suited to her state, as he did *Moses, Deborah, David, Asaph, Ethan*, &c. in the Old; why ought the *Psalms of David* only to be used? Was there not in the primitive Church the Gift of singing new and divine Songs, as well as there were other divine Gifts? As appears 1 Cor. 14. 15, 26. And is it not with respect to these that the Apostle speaks Eph. 5. 29. Col. 3. 16. Does it not appear, That all did not sing together Vocally, but rather by course, *teaching and admonishing one another in Psalms, & Hymns & Spiritual Songs*, & their joint singing and making Melody, was in their heart unto the Lord? what evidence is there that singing requires *poesie*, and that praises cannot be sung to God unless they be in Verse? why might not the *Psalms* be sung in their native Simplicity as well as in the *Westminster* paraphrase and Meeter? whether does it more tend to Peoples singing with the spirit and with the Understanding that hath a sentence is read to them at once, and then draw it out into long Notes; than if one sung a plain Hymn in Spiritual simplicity, and others joyn'd by singing and making melody in their hearts unto the Lord? whether by the former way is not the Ear more tickled with that melody of voices, than the heart touch'd with the divine sense of things? If the stated use of our Lords prayer does grieve a great many serious and praying persons (among the presbyterians) so that they cannot joyn in it, And yet they are not at all stombled to joyn in the stated use of the *Psalms of David* in the forms of Meeter set them by the *Westminster Assembly*; is not this more owing to the false impressions given them by their Guides, than to the Nature of the things themselves?

XV. The Surveyor sayes that in the Postscript of the Case p. 34 it is indeed said; *Our Saviours commanding us when we pray, to say, Our Father &c. is a good warrand for the use of that divine Form of prayer.*

But

But he sayes, a thing may be warranted, tho' it be not used in all publick Devotion, and tho' the use of it be not enjoyn'd. &c. but the Surveyor misrepresents what is there said: For the whole period is. "I thought our Saviours commanding us, when we pray, to say, *Our Father* &c. had been as good a warrant for the use of that divine Form of Prayer, as David and other holy men their penning of so many *Psalms*, is a warrant to sing praises unto God in these Forms and these only. It is there said, that Christs warrant for the use of it, is a Command to use it, and not merely a Permission: And certainly obedience to the Command of Christ is a thing necessary to Salvation. He sayes p. 43. "The Author of the Case sayes nothing to the purpose, untill he prove "that the use of it is enjoyned in all publick Devotion, and enjoyned "as an indispensable Condition of Lawful Communion. Our Author will not say that the use of the *Lords Supper* is enjoyned in all publick Devotion; would he think this a good argument to prove that there lies no obligation on them to use it at all in the publick Devotion? Where is there any expresse Command enjoyning it as an indispensable Condition of Communion? Is not our *Lords Institution* of it Evidence enough for that? Such an affected *Slight* of so remarkable a precept of our Lord and Master in the publick Devotion, to have thereby a mark and *Shibboleth* to distinguish the worship and Communion of their Party from that of those whom they count their *Rivals*, discovers more of an *Hypochondriack* Spirit, than of either true Piety or Reason, and is no invitation to enter into such a Communion. Calvin was far from the sentiment of our Author, and of the present *Scots Presbytery*, for he greatly approv'd the stated use of a *Form of Prayers*, from which the *Pastors* in the doing of their Office might not be allowed to recede, that thereby both the weakness of some might be supplied, the harmony among the Churches more certain, and the Giddy Levity of some prevented.

XVI. Another part of Uniformity in worship and of the administration of the publick Ordinances, which they cannot subscribe to observe, is to preach in all things their *Dollrine*. They are not perswaded that the *Westminster Confession of Faith* and the *Larger and shorter Catechisms* give a just representation of Christianity. They are not perswaded that the *Larger and shorter Catechisms* are a fit mean for *Catechising* and instructing young ones and ignorant people in the true plain and simple *dollrine* of Jesus Christ. They are convinced that they are greatly de-

Scient

ficient in the most necessary things, and exceed in other things less
 necessary and less fit to be taught. If any Episcopal Minister shall
 preach that "Christ by his death and sufferings has purchas'd par & sa
 "and Salvation for all to whom the Gospel comes, conditionally upon
 "their Faith and Repentance: that Repentance and new obedience as
 "well as Faith are conditions of our Justification before God: he is call'd
 as one in a *blanket* between Presbyteries, Synods, Commissions and Ge-
 neral Assemblies. If one enter'd into the Presbyterian Communion,
 should, in preaching to the people, invite all to accept of the Offer of
 Pardon and Salvation made by Jesus Christ, by forsaking their sins, and
 yielding up themselves wholly to the Obedience of Jesus Christ, and
 should thus exhort them to be reconcil'd to God, assuring them, that he
 has not excluded any by a peremptory Decree from all Eternity nor
 to save them, because he is not willing that any should perish, but that
 all should come to Repentance, this would be presently treated as Here-
 sy. If any shall preach that Repentance is a necessary Condition
 of Pardon and Justification, or of being accepted into favour
 with God, he shall be look'd upon as erroneous and heretical. But
 if any shall preach or print that they who give such Accounts of Faith
 & especially in the matter of Justification, as to Comprehend under it Re-
 pentance, Love & New Obedience, do utterly pervert the Gospel of Christ,
 this shall pass for sound Orthodox Doctrine. See Rem. con. the Spirit's O-
 per, and the difference betwixt the Law and the Gospel, p. 89. Printed at
 Edinburgh 1701. Amongst all the Heresies condemn'd and Preach'd
 against in this Age and Nation, we scarce ever hear of Antinomianism
 tho' perhaps there is none that tends more to prevent the Gospel of
 Jesus Christ, or that is more prevalent among some parties both in
 Britain and else where. Their Doctrine is; That the New Covenant
 "is without any Condition whatsoever on Man's part: it being a Cova-
 "nant between the Father and the Son, the Father giving so many to
 "be Redeem'd, justified, Sanctified and saved by the Son; and the Son
 "undertaking so to do: That neither Faith nor any other gracious qua-
 "lifications are Federal Conditions or Conditions of the Covenant
 "of Grace, for then the Reward would be of Debt and not of Grace: That
 "the whole performance of the Covenant Lies only upon God himself
 "and that there is no one Bond or Obligation on men to the fulfilling
 "of the Covenant, or partaking of the benefit of the Covenant: That

God sees no Sin in a Believer, and Sin can do no real hurt to a believer; God is not displeas'd with his People, and is not angry with the persons of Believers for their Sins: That Christ, say they, had the personal Guilt of our Transgressions charg'd upon him, and so he was as sinfull as we, and by his Discharge of it, the Guilt of our Sins is remov'd from us, and so no longer chargeable upon us; and by our change of Person with Christ we become as compleatly Righteous as he: If thou hast part in the Lord Christ, say they, all these Transgressions of thine become actually the Transgressions of Christ; and so cease to be thine, and thou ceatest to be a Transgressor from the time they were laid upon Christ, to the last hour of thy life: Christ himself, say they, is not so compleatly Righteous, but we are as Righteous as he was; nor we so compleatly Sinful, but Christ, became, being made Sin, as compleatly sinfull as we: nay more, the Righteousness that Christ had with the Father, we are the same Righteousness; for we are made the Righteousness of God; that very sinfulness that we were, Christ is made that very sinfulness before God: If, say they, the Lord hath Laid Iniquity, and our Iniquity upon Christ, then whosoever thou art to whom the Lord will be pleas'd to give the believing of this truth, that the Lord hath laid thy Iniquity upon him; that laying thy Iniquity upon him is an absolute and full discharge to thee, that there neither is nor can be any Iniquity that for the present or for hereafter can be laid to thy Charge, let the Person be who he will: if the Lord give to any to believe this Truth that it is his Iniquity the Lord hath laid upon Christ, God himself cannot charge any one Sin upon that person: From the actual laying Iniquity upon Christ, at that instant when he was upon the Cross, God nailed the Sins of men to the Cross of Christ, and from that time there was not one sin to be reckoned, either to Believers, who are the members of Christ, or to Christ himself: That as a Debtor, when a surety hath taken a Debt upon him, and the Debtor receives an acquittance and Discharge, is as free of the Debt now, as if he had never run into that Debt, so it is with a Believer, Christ, being made a Surety of a better Testament, and thereby becoming truly and really the Debtor instead of Believers, he so bears all the Debt himself, that they are altogether releas'd and discharged and freed as if they had never been in Debt. See Dr. Scillingfleet's Discourses concerning

'cerning Christs Satisfaction, part 11. of the *State of the Antinomian, and Socinian Controversies.*

XVII. The Foundation of all *Antinomianism* is a mistaken Opinion by which some explain the Doctrine of *Christs Satisfaction*, and have thereby given no small advantage to the *Socinians* in opposing that Doctrine of Christianity. The opinion is: 'That Christ paid 'a proper and a *rigid satisfaction* for the Sins of men considered under 'the Notion of *Debts*, and that he paid the very same which we ought 'to have done; which in the sense of the Law is never call'd satisfacti- 'on, but strict Payment. From this principle is deduc'd all the Doctrine of *Antinomianism*. But *Debts* and *Punishments* being of a very different Nature, the satisfaction in the one Case is not to be measured by the other. No man hath committed a *Fault* to which the Law hath appointed a *Punishment*, but he *deserves* to be punish'd for the Violation of it. And tho' it is possible for him to be pardoned, yet the *Desert* of Punishment must still remain upon him, because that results from the *actual Violation* of the Law, which cannot be unacted. And this *Desert* cannot be transferred to another, no more than the *Fact* it self. And *Punishment* taken in its most strict and proper sense, must follow *personal Guilt*, and that *Desert* which ariseth from the *Actual Transgression*. And this is the *Antinomian* sense, which to ascribe to Christ, is to charge him with the actual Guilt of our Sins, which is false and blasphemous. But the punishment which agrees to the Sufferings of Christ in our stead, is that of the Suffering of Christ as our *Mediator*, by the Fathers Appointment and his own consent. When a person suffers that others may be freed by his Sufferings; then in case the suffering be admitted, the Release of the other becomes due to him that suffered, on his own Terms. Not that it follows *ipso facto*, but the manner of the Release doth depend upon the Terms, which he who suffered for them shall make in order to it. For upon this suffering of one for another upon such Terms, the immediate consequence of the suffering is not the *Actual Discharge*, but the *Right* to it, which he hath purchased, and which he may dispense upon what Terms he shall judge most for his Honour. Tho' one Mans Sufferings cannot become another's, so as one Mans *Debt* may yet one Mans Sufferings may be a Consideration on which a Be-

neft may accrue to another. If he who has the power to pardon declare that he is fo well pleased with the Sufferings of one for another, That in confideration of them he will pardon thofe for whom he fuffered upon the Terms on which he mediates for their pardon, there is nothing in this impoffible or unreaſonable. Again there are two ways whereby a Party juſtly offended may be ſaid to be reconcil'd to him that hath offended him : Firſt, when he is not only willing to admit of Terms of Agreement, but doth declare his *acceptance* of the *Mediation* of a Third perſon, and that he is fo well ſatisfied with what he has done in order to it, That he appoints this to be *published* to the World, to aſſure the offender, That if the Breach continues, the Fault wholly lies upon himſelf. The Second is, when the offender doth *accept* of the Terms of Agreement offered, & ſubmits himſelf to him whom he has provoked, and is upon that received into Favour. And theſe two muſt neceſſarily be diſtinguiſhed in the *Reconciliation* between God and Man. For upon the Death and Suffering of Chriſt, the *Atonement* for Sinners, and the *Expiatory Sacrifice* made for the Sins of the World, God declares to the World he is fo well ſatisfied with what Chriſt has done and ſuffered, in order to the Reconciliation between himſelf and man, that he now publishes *Remiſſion of ſins* to mankind, upon thoſe terms which the Mediator has declared by his own Doctrine, and the Apoſtles whom he ſent to preach it. But becauſe *Remiſſion* of Sins doth not immediately follow upon the Death of Chriſt, without ſuppoſition of any Act on our part : Therefore the *ſtate* of Favour doth commence from the performance of the *Conditions* which are required from us. So, that upon the Death of Chriſt, God declaring his *acceptance* of Chriſts mediation and ſufferings, and that the obſtacle did not lie upon his part ; therefore thoſe Meſſengers who were ſent abroad into the world to perſwade men to *accept* of theſe terms of Agreement do inſiſt moſt upon that which was the remaining obſtacle, *viz.* the *ſins of Mankind*; That Men by laying them aſide, and yielding up themſelves to him, would now be *reconciled to God*, ſince there was nothing to hinder this Reconciliation, excepting only their Obſtinacy in ſin : the other being ſuppoſed by them as the Foundation of their preaching to the World. As is clear in 2 Cor. 5. 19, 20. That God was in Chriſt *reconciling the World to himſelf, not imputing unto men their trefpaſſes*

ses, and hath committed to us the word of Reconciliation: And therefore addes : *Now when we are Ambassadors for Christ, as the God did beseech you by us, we pray you in Christs stead, be ye reconciled to God.* Thus do the learned Drs. *Drillingflor*, *Outram* and others explain and clear the Doctrine of the satisfaction, & thereby cut off the false Doctrine of the *Antinomians* on the one hand, & of the *Positivians* on the other. But for the *Episcopal Clergy* to preach the Doctrine of the Satisfaction after this manner, it would not be admitted as an Uniformity in Worship with the *Presbyterians* as it is now perform'd & allow'd.

XVIII. But the too great Uniformity in preaching suitably to the Standard set down in the *Westminster Confession* and *Catechisms*, and the hurt done thereby to Christianity, is so plainly & modestly represented by the venerable Mr. *Laurence Charters* in the small posthumous Treatise published last year, called, *The Corruption of this Age and the Remedy thereof*, that I hope it will not be unacceptable here to transcribe a part of it, from p. 63.

"They [the people] seem also, saith he, to profit little by hearing Sermons, but after many years remain such almost as formerly they were. It may reasonably be thought, That their profiting so little by hearing Sermons, is to be partly imputed to the Preachers, and partly to the Hearers. It is to be feared, That too many Preachers contribute not a little thereunto, while they do seldom, or not at any Time, give a full and just Representation of Religion, and a compleat Character of a true Christian; but do rather so preach, That their Hearers take Religion to consist in attending the publick Ordinances, in praying in secret and in the Family, in a great zeal for their Way, Opinions and Party, in closing with Christ, in their mental Applications to God in Christ, and in the inward Transfusions betwixt God and the Soul. They do not sufficiently represent to People what are the gracious Qualifications which are required in all the Disciples of Jesus, nor how necessary these are; neither do they with that Zeal and Concern'dness which the Importance of the Thing calls for, explain to them the great Duties of a Christian Life, nor do they urge the performance thereof as of absolute necessity, in order to the attainment of Everlasting Life and Blessedness. They do not plainly tell the

'People that tho' they haunt the publick meetings for worship, and
'Pray often in Secret and in their Families, yet if they be not *Chari-
'table, Righteous in all their dealings, peaceable, mercifull, mortified to
'the world &c. their Religion is vain.*

XIX. 'It is not to be supposed that Preachers, who are so
'much obliged to read and understand the Scriptures, if their minds
were not fill'd with prejudices, do not know, that whatsoever mens
Professions be or their Qualifications and actions, if they be *Unrighte-
ous, Covetous, Revilers, Extortioners, &c.* they cannot enter into the
'Kingdom of God : and that without holiness no man shall see the Lord :
'this being so plainly taught to us in the Scriptures. It may be that
'some Preachers are not destitute of a right Notion of true Religion,
'but having a great desire to please their Hearers ; and judging them-
'selves on diverse accounts obliged to Comply in some measure with
'such of the People as are Religiously disposed ; (who look for the
'most part on these Sermons which treat of the qualifications which
'the Gospel requires of all Christs Disciples, and of the Duties which
'they are obliged to perform, as *legal and moral, dry and unfavoury
'Discourses ;*) they too often exceed in complying with their Hu-
'mours, and neglecting to represent to them these necessary things,
'or to urge or insist upon them, they usually speak to them of *belie-
'ving and closing with Christ, of the Priviledges of Believers, of the
'Spiritual and Internal Operations of the Soul towards God, of Com-
munion and familiarity with him, of the Influences of the Holy Spi-
rit, of the Experiences of Believers, of sure and certain grounds of
'Consolation, which are held forth in the Scriptures to them, of the
'Assurance of Interest in Christs, and in the great things promised in
'the Gospel, and of the way and means by which it may be obtain'd,
'and of the marks, Signs, and evidences, by which we may judge of
'its soundness, of the Love of God and of Jesus, and of the unchange-
'ableness thereof. These and such like things are ordinarily the sub-
ject of their Sermons ; but they seem not much to endeavour to bear
'in upon the minds of People the necessity lying upon all that would
'be saved, to *deny ungodliness and Worldly Lusts, and to live soberly,
'Righteously and Godly in this present world, and to mortify their
'Lusts, and subdue and moderate their inordinate passions. Tho' they
touch these things sometimes ; yet they do not appear to their
Hearers**

Hearers to lay any great stress or weight on these; and it is to be feared that the effect of such dealings on a great many of the Hearers is, that they think it would be well with them if they were so qualified, and performed such duties; but that nevertheless their state is safe enough, if they believe in Christ, and close with him, tho' it be not so with them. It is too Probable that much hurt is done to many well disposed people among us by undiscereet Preachers; wrong Notions, and such as may prove very harmful and pernicious being thereby diffus'd among them. Too many Preachers seem not to consider sufficiently or to be sensible enough of the strong propension which is in the corrupt nature of Man, to gratifie the Flesh, and to indulge to their Pride and Ambition, and to their other Lusts and Passions, while they insist so little in pressing and urging on their Hearers to live soberly, and Righteously and Godly. They seem not to consider the great aversion which men have from complying with these Commands which set bounds to their sensual appetites and desires, nor to be sensible how difficult it is to perswade men to resist their Corrupt Inclinations, and to subdue and mortify their Lusts and unruly passions, and to overcome their resentments of Injuries. They do not bestow due care to make their Hearers apprehensive of the necessity of these things; but too many seem rather by their imprudent and indiscreet treating of the Doctrine of Free Grace, Faith, Justification, and the like, to weaken and abate the sense they might otherways have had thereof. Thus far Mr. Charters.

XX. It is certainly a matter of no small Importance to give a true, just and simple representation of Christianity, such as may direct & encourage people to the real Practice of it. If Preachers lay the stress of Religion on things in which it does not chiefly consist and make these mostly the Subject of their Sermons; and have less regard to the most essential parts and duties of it; this has universally very dismal effects upon the people: this is to give them Stones instead of bread. This tempts those who think themselves the more rational and knowing part of Mankind to Scoff at Religion, common sense and reason dictating to them the no great Moment of some things about which the Preachers make the greatest bustle. It leads others to take up with a Form of Godliness while they deny the power of it; and to reckon themselves good Christians and that they have a saving Interest

interest in Christ, while they are *Lovers of their own selves, covetous, boasters, proud, &c.* If Christianity were truly and frequently represented by the Preachers to the People, it is impossible that so many of them could believe they were *real* Christians and yet live in so flat a Contradiction to the Laws and life of Jesus Christ.

XXI. It is of no small moment to avoid the giving *unjust and unlovely Representations* of God, the Supreme Good; as if his Chief Perfection were an Omnipotent Self will, and as if he delighted in the Eternal Misery and Destruction of his Creatures, and as if it were not owing wholly to themselves. For there is *none Good but God! God is Love!* and he hath Sworn that *as he Lives he delights not in the Death of a Sinner, but that he should repent and Live.*

XXII. It is of dangerous Consequence to give such representations of God as leads people to doubt of the Sincerity of the offers made them of the blessings of the Gospel, of the invitation and Call given to all to Repentance, and the assurances of Pardon thereupon.

XXIII. It is an ill representation of Christianity that makes People think that Obedience to the Commands of Jesus Christ is not necessary. or, that, even by the help of his Grace, it is impossible. For *why call ye me Lord, Lord, saith Christ, and do not the things that I say. And, ye are my Friends, if ye do whatsoever I command you. And, my Grace is sufficient for thee. And Sin, saith St. Paul Rom. 6.14. shall not have dominion over you: for ye are not under the Law, but under Grace. And, I can do all things, saith he, Phil. 4. 13. thro' Christ which strengthneth me.*

XXIV. They are ill Glosses put upon the Laws of Jesus Christ, which tend to sooth and flatter corrupt Nature, while the aim of his Laws is to Mortifie and subdue it. *Ye cannot serve God and Mammon,* saith our Lord; that is *ye cannot serve them with an equall degree of affection,* saith the false Gloss, as it is were Lawful to give a part of our Love to Mammon. *Love not the World,* saith the beloved Disciple; *Love the World Moderately, but not immoderately,* saith the false Gloss. *If any man Love the World, the Love of the Father is not in him,* saith the true Disciple. *If any man Love it immoderately this is true,* saith the Gloss; *but not if he Love it moderately. Thou shalt Love the Lord thy God with all thy heart, &c. saith the Law and the Gospel: that is, thou shalt Love him chiefly*

chiefly, and thou shalt not Love the World so much as God, faith the false Gloss.

XXV. It is of dangerous Consequence to give People such Notions of Faith in Jesus Christ, as leads them to think they are in Gods favour, and in a State of Salvation, tho' they do not obey his Laws, nor follow his steps. Faith indeed is the Divine Principle of a Christian life; But then it is that Faith that purifies the Heart, and works by Love and overcomes the World. It is when we walk and live by Faith and not by Sense, when our Hearts and Lives are formed by the Maxims of Jesus Christ, and not by the Maxims of the World; when we crucify the flesh with its affections and Lusts; when we despise temporal things, and seek after those which are Eternal.

XXVI. It is well known also how ready People are to make an ill use of the Doctrine of the Imputation of Christs Righteousness as it is usually represented to them. They are ready to say, 'we can do nothing. So long as we are in this Life we are still flesh, we can make no progress in Holiness and Righteousness because of the great frailty of our Nature; but we are clothed with the Righteousness of Jesus Christ, the perfect obedience that he rendered unto God is imputed to us, as if we had done it our selves, and we are held as righteous in his sight by Faith in him. It is true, of our selves we can do nothing, but God has promised his holy Spirit to them that ask, and seek, and knock for it; and if we have not the Spirit of Christ we are none of his. And as to our being in the flesh it is true, the flesh is still in us so long as we are in this mortal body, so as to incite us to evil and to war against the Spirit; but if we are still so flesh, as to follow habitually the desires of the flesh; then we are not true Christians; For they that are in the flesh cannot please God; And ye are not in the flesh but in the Spirit, if so be the Spirit of God dwell in you: and they that are Christs have crucified the flesh with the affections and Lusts thereof: and if we walk after the flesh we shall die; but if by the Spirit we mortify the Deeds of the body, we shall live. As to our Frailty and weakness, it is indeed very great, and such as that even the best have been soiled by Satan, which makes them sigh and groan while in the body. But the power of God, when we yield up our selves to it, is far greater (for greater is he that is with us, than they that are against us) and if with

out doing this; we make use of our *weakness* only as a pretence to excuse our vices, and to take the Liberty to follow our own inclinations, this is the property of men who seek only Pretexts for doing evil and for not following after Righteousness; and cannot agree to true Christians.

XXVII. To say that Jesus Christ will supply this defect and cloath us with his *Righteousness*, is to make him a Sanctuary for vice, and his favour an Encouragement for wickedness. It is true indeed, our sins shall not be imputed to us, but forgiven for the sake and merits of J. Christ, if we truly repent and turn from them unto God. It is true, *inherent* Righteousness and Good Works do not merit Eternal Life, That being the free Gift of God thro' Jesus Christ. It is true, our *own* Righteousness, which proceeds from Self, and ends in Self, is a false and Pharisaic & Righteousness; and that Righteousness only is acceptable to God, which is of God (wrought by the Spirit of God) through Faith in Christ Jesus. But for any to believe that J. Christ will account them Righteous, while they give themselves to Unrighteousness, is a great dishonour done him, and the making use of his Righteousness as a purple mantle wherewith to cover the old Man, and to cloak and cherish our corrupt and carnal Nature. Would any Body of common sense say, That J. Christ will account him *bumble*, who is swell'd with pride (and impure his own humility to him), him a *lover of God*, who is full of *self-love* and of the love of the World, him *liberal*, who is wretched and covetous, him chaste who wallows in *Filthiness*; him *sober* and temperate, who plunges himself in *Gluttony* and *Drunkenness*? One would be ashamed to speak, or so much as to think this. And how can it be that one is righteous, & yet destitute of Righteousness? Be not deceived, saith S. John, He that doth Righteousness is Righteous, even as J. Christ is Righteous, he that committeth sin is of the Devil. And he tells us that hereby are manifested the Children of God, and the Children of the Devil, viz That the first do Righteousness, and the other commit Sin. And their doing of Righteousness he gives as an evident sign of their being born of God. If ye know that God is righteous, know that whosoever doth Righteousness is born of him. The great Design of J. Christ is to make his Disciples partakers of the Divine Nature, not by Imputation, but in Reality, to communicate to them his Spirit, his Life, his Na-

ture,

ture, to strip them of the *Old Man*, and to cloath them with the *New Man*, which after the Image of God is created in Righteousness and true holiness. The Moon and the Planets and the Earth are enlightened by the Sun, not by an Imputation of his Light, but by a real Communication of it. It is no less absurd to say, That Believers are clothed with Christs Righteousness by *Imputation*, than to say, They shall enjoy God and everlasting Bliss by *Imputation*; Christs perfect happiness shall be *imputed* to them, as if they themselves possess it.

XXVIII. It is an ill office done to the People for Preachers to give them false *signs* of their being in a State of *Grace* and *Salvation*, as, if they love the Ordinances, and pray often in Secret and in their Families, and have been exercised with great inward Troubles, Warrings and Doubtings as to their being of the Elect for whom Christ died, &c. These and such like are good, but they are fallible Signs and such as a Pharisee may have; and our Lord and his Apostles we see give us more certain and infallible Marks of our being his true Disciples.

XXIX. It seems to be of dangerous Consequence to teach, That Believers, they who are once in a *state* of *Grace*, however they may fall into grievous Sins, and go on in a long Course of them, yet cannot *totally nor finally fall away*. How does this tend to encourage Spiritual sloth, to take off from a continual Guard and watchfulness, to make one yield to gratify his carnal and corrupt inclinations, being once perswaded, that he is in a state of *Grace* and cannot perish. The Spirit of God in the Scripture makes a quite different Supposition. If "the Righteous man turn away from his Righteousness, and commit iniquity, and die in it, his Righteousness shall not be remembered, for his iniquity he shall die. The just shall live by Faith: but if he draw back (not, if any man draw back, as our Version hath it) my Soul shall have no pleasure in him."

XXX. The Doctrine of *Assurance*, as it is generally taught, and as People are apt to take up with it, seems to have an ill influence on the Lives and practice of some, who from very uncertain Evidences do once conclude themselves to be in a *state* of *Grace*, and then from the former Doctrine infer, That of *Assurance*. The Divine Graces recommended to us by the Spirit of God are *Faith and Hope and Charity*, And we are bid work out our Salvation with Fear and Tremor.

Trembling: but Assurance goes beyond Hope, and where Assurance is, there is no need of working out our Salvation with Fear.

XXXI. It is of no less dangerous tendency to give the Christian such an Idea of his State in this World, as if it were impossible by the Divine Grace to make still further advances in a Conformity to the Divine Will and Nature, to tell him, That there is no man but doth daily break the Commandments of God in thought, word and deed, and so to cripple his Endeavours, and make him go on in a Round of sinning and repenting, and repenting and sinning again, and in a Circle of some Performances, about which a man may be very zealous, and yet still follow his corrupt Nature, and to continue still in the first Elements of a Christian state, never striving to go on unto Perfection, nor labouring to attain to the stature of a perfect man in Christ Jesus. Where is it said in the holy Scripture, That there is no mere Man, who assisted never so much by the Divine Grace, but doth daily break the Commandments of God in thought, word and deed? It is true, it is said, the just man falleth seven times, and riseth again. But it is not said, as Preachers are ready to word it, That the just man falleth seven times a day and riseth again. But it is said, That he that is born of God sinneth not. It is true, the Copies set us are such, as that we can never attain to their perfection, but we ought still to advance in a greater Conformity unto them. We are bid be perfect as our heavenly Father is perfect, and walk in the world even as Christ walked: and the happiness promised thro' Eternity is the being like unto God, and seeing him as he is. And every Man that has this Hope in him, purifieth himself even as God is pure.

XXXII. It is hard to prescribe to Ministers a Directory for instructing of People in Christianity, which contains so little or nothing of the most important Doctrines of Christ. The Foundation of a Christian life is Humility. The End of the Commandment is Charity, the chief Worship God requires of us is our whole Heart and our whole Love. The essential Duties of a Christian in this life are, To deny himself, and take up his Cross and follow Jesus. The great Copy set him to follow in all his Actions is the Life of Jesus Christ, the great Rule for him with respect to other Men is, whatsoever he would have others do to him, to do even so to them. The great aim of
Christ

Christianity is, to make the Disciples of Jesus Christ the *Children of God*, not by imputation, or an external Adoption merely like that among men, but by a participation of his *Nature*, by renewing them into his *Image*, by communicating to them his *Divine Qualities* of Righteousness, Goodness & Truth. The great *maxims* of the Religion of Jesus Christ are chiefly contain'd in his *Divine Sermon on the Mount*, and among others especially the *Divine vertues* recommended in the *eight Beatitudes*. Now to prescribe for a compleat *Summary* of the Christian Faith and manners, a Confession and Catechisms which are so silent as to all these, and to make the foreaid *Forms* the Test of Orthodoxy, is as if men designed to obliterate the true and essential *Doctrines* of Christianity, and is no encouragement to enter into Ministerial Communion with the imposers of such *Forms*.

XXXIII. It is of most dangerous consequence to the Souls of Men so to represent *Religion* to them both in publick Preaching and privat conversation, as to make them think it is chiefly confined to their *Party*; that they are the *People of God*, that all the promises belong to them as Gods People, that *their zeal* for the Party is Zeal for the *Cause of God* and a good evidence of their being in the state of Grace, that those of their Party, who are Zealous for it, however immoral and unrighteous they may be, are *honest Godly men*, and others who differ from them, however upright in their Conversation, are *Malignants*, and *Enemies* to God; that their abhorrence of them is an Effect of Holy Zeal and a good mark of *saving Grace*. Now the giving People such views of Religion has a most dangerous Influence on mens Souls. It makes them take up with a most false opinion of their *Good state*, they think themselves in a safe condition however unsuteable their temper and lives be to the life and Spirit of *Jesus Christ*; they come to consider their Sins only as the *Infirmities* of Gods People and the *Spots* of his Children, to which they must be subject so long as they are in this mortal life; and they are led to judge others who differ from them and their Party to be *rejected* of God, they are careful to keep at a distance from them as his *Enemies*; they are sure to represent all their *Vertues* as Counterfeit, and as dry Morality, and to magnify all their faults and take pleasure in aggravating them to render them and their party the

more hateful and Odious: and on all occasions they take the greatest Liberty to *Speak* all kind of evil of them in the most bitter and reproachful manner; never considering that he who *seems to be Religious and bridleth not his Tongue, that mans Religion is Vain.*

XXXIV. It tends highly to strengthen People in their dangerous mistakes about Religion to accustom them to *Phrases and wayes of speaking*, which are indeed in the Scripture, but to apply to them *false Notions* which were never intended by the Spirit of God; as when they speak of Gods People, his Cause, his Kingdom, his House, his Battels, his Israel: and on the other hand of the Enemies of God, and of his Cause and Kingdom and the opposers of the building of his House, and those that have the mark of the Beast and are of Antichrist and Babylon. They represent the first so as to make them think they are only applicable to their Party and the interests of it; and the last so as to make them believe that these are to be understood of the Enemies of their Cause and Party: than which there cannot be a more false and dangerous representation; for,

XXXV. Gods People are not they who call him Lord Lord, but who do his will, who deny themselves, take up their Crosse and follow Jesus: his Cause is not the making clean the outside of the Cup and Platter, as the Pharisees did; the being Zealous for an outward reformation of themselves and others as to rites, opinions, forms &c. while all within is full of Hypocrisy and Iniquity; but it is to cleanse first that which is within the Cup and platter, and then the outside will be clean also; to cleanse the heart from the Love of self, the World and its Lulls, that it may be yielded up wholly to the Love of God, and then an outward Reformation will necessarily follow; if the eye be once thus Single the whole Body will be full of Light. His Kingdom consists not in the outward peaceable Exercise of such a Mode of Church Government, and the Ministers of that Government their exercising an outward Authority without Controul; but the Kingdom of God is within; when we have no Will of our own, but yield it up wholly unto God; and to advance this Kingdom is to propagate the Kingdom of Love, that all may be united unto God in an indissoluble bond of Charity: His House is not to be understood of a mere outward gathering together by external forms and professions, as the Jews were

were ready to say *The Temple of the Lord, the Temple of the Lord are these*: but they are his house and Temple in whom his Spirit dwelleth, and they only have his Spirit who bring forth the *fruits of the same*: His *Battels* are not to *warry* one another about *Doctrines, Opinions, and Modes and Forms of Government*; but to *fight* against our selves, to do *violence* to our corrupt Natures, to *overcome the World* and its Temptations, to *keep under the Body and bring it into Subjection*, and to crucify the *Flesh with its affections and Lusts*. His *Israel* are, not they who are merely within the visible Church, tho' they were never so *Orthodox* in their *Doctrine* & seemingly pure in external *Worship*; for they are not all *Israel*: which are of *Israel* And he is not a Jew which is one outwardly, neither is that *Circumcision* which is outward in the *Flesh*, but he is a Jew which is one inwardly; and *Circumcision*, is that of the *Heart*, in the *Spirit*, and not in the *Letter*, whose praise is not of men, but of God.

XXXVI. On the other hand, the *Enemies of God*, and his *Cause and Kingdom*, and of the building of his *House*, are, not they who do not approve the *Measures and Practices, and Opinions and Modes of such a Party*, whereby they would distinguish themselves from the rest of *Christians*; but they who do their own *Wills* and resist the *Will of God*, who soothe and flatter corrupt *Nature* in themselves and others, and do not strive to mortify it; who cherish *Hatred, Strife and contention* in the *World*; and oppose the *Kingdom of Love and Charity*. They who have the *Mark of the Beast*, and are of *Anti-christ and Babylon*, are not they who retain some outward *Rites & Forms*, in themselves lawful, which may have been abused; but they who under a *cover* and outside of the *Religion of Jesus Christ*, and a *Pretence* to honour him, do *gloss away the Essential Doctrines and Truths of Christ*, obliterate the *Maxims of his Gospel*, and are led by a spirit of *Pride, Malice, Envy, Sensuality, and Covetousness*; so contrary to the *Humility, Meekness, Charity, Purity, and Poverty of Spirit*, which are the essential *Characters of the Spirit and Doctrine of Jesus Christ*.

XXXVII. It were a far better Office done the *People* to represent to them impartially and sincerely, That there are only two great *Divisions in the World*, mainly insisted upon in the holy *Scripture*, and distinguished by their proper *Characters*. It speaks of the

broad Way and the narrow, of those who walk after the Flesh, and those who walk after the Spirit; of the old man and the new; of the children of God, and of the children of the Devil; of those who are of God, & those who are of the World; of the City of God, & of Babylon. And from the distinguishing Marks it gives by which to discern them, it is manifest, That all of one side do not make up any one of these visible Partys into which Christendom is now lamentably divided, but that there is a Mixture of both in all of them. For in this the children of God are manifest, and the children of the Devil: Whosoever doth not Righteousness is not of God, neither he that loveth not his Brother, whatever Party he may belong to. And as S. Augustine saith: Civitates duas fecerunt amores duo. Civitatem Mundi, quæ & Babylonia dicitur, amor Mundi usq; ad contemptum Dei. Civitatem Dei, quæ & Hierusalem appellatur, Amor Dei, usq; ad contemptum sui. Two kinds of Love have built two different Citys. The Love of the VWorld even to a contempt of God has set up the City of the VWorld, which is also called Babylon. - And the Love of God even to a contempt of ones self, makes the City of God, which is the New Ferusalem.

XXXVIII. As to the reasons exhibited why the People of the Episcopal persuasion do justly decline the present Presbyterian Communion; what has been already said here and in the second part of the Case, may serve sufficiently to Vindicate them. That they decline to have their Children Baptized into the Faith of the Westminster Confession instead of the Faith of the Primitive and Catholick Church, has been sufficiently justified in the 2d. part of the Case from p. 63 to 65. The Protestant Religion, as the Surveyor calls it p. 44. is the same with the Christian Religion, and therefore needs no other Symbol for Initiation into it, than what was required in primitive Christianity. And we are therefore Protestants, because we profess to adhere to the Catholick Faith, briefly laid down in the Creed, and more largely in the Holy Scriptures, and consent not to certain opinions, which are not points of Faith, and which they of the Church of Rome have brought into belief, without warrant of Scripture, or pure Antiquity. The writer of the Case is for this no less Protestant, than the Protestants of Germany, Geneva, Holland, France, England, &c. none of which ever presum'd to alter the Symbol of Initiation
into

into Christianity. If the Church of England had laid aside the ancient Creed in admitting into the Church by Baptism, and put in the place thereof their 39 Articles; what a just ground would the Dissenters there have had of separating from them, who should have thus separated from the whole Catholick Church? The Surveyors reasoning is, I confess, a little singular, 'Presbyterians, *saith he*, p. 44. engage Parents to educate their Children in the Reformed Protestant Religion contain'd in the Holy Scriptures, briefly summ'd up in the Confession & Catechisms, they do not, *saith he*, require Subscription, or the explicate belief of every position, as a term of Church Communion. Is not the Name *Christian* more becoming to our Initiation into the Church than the Name *Protestant*? A word occasionally taken up, but never us'd by any Protestants as a proper Name for Christianity in the Administration of Baptism: That *Schismatical*, distinguishing, dividing Spirit, which slips so early in among Christians, and in the later Ages has made Christendom a *Babel*, shall we never rid our selves of it, & aspire after the Primitive Apostolick Spirit? *This I say, saith Paul, 1 Cor. [1. 12. that every one of you saith that I am of Paul, and I of Apollos, and I of Cephas and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the Name of Paul?* As to the Surveyors saying, 'that they engage Parents to Educate their Children in the Reformed Protestant Religion, briefly summ'd up in the Confession and Catechisms, but they do not require Subscription or the explicate belief of every position, as a Term of Church Communion: I suppose his meaning is not, that their solemn engaging is not as binding as their Subscription would be, neither do I think is his meaning that they require not this as the term of Church Communion, for why then should they at so solemn an occasion shut out the Ancient Creed, & bring in the *Westminster Confession & Catechisms*? but his meaning seems to be that they require not Subscription to every position or the *explicate* belief of every position, as a term of Church Communion. Is it not necessary in the receiving of Children to Baptism, that the Parents do declare their *explicate* belief of some positions, in the belief of which they will educate their Children? why ought not these then to be separated from those the *explicate* belief of which is not required? since the Author grants they do not require the *explicate* belief of all of them.

Again, It is evident then, that they require their *implicite* belief of every position in the Confession and Catechisms; else why should they engage them to educate their Children in the Reformed Protestant Religion briefly summ'd up in them? I demand then, by what Law of God or man do they require an *Implicite* belief of so large a Confession of Faith and Catechisms, containing so many Positions? Is not this to have dominion over mens faith? to make them submit their belief and understanding to them, to swallow the Confession and Catechisms in the Lump, and to believe that they are the Sum of Christianity upon their word-Authority? Is not this to assume a Priviledge that is due to God only? Is not this to usurp that *spiritual Tyranny* which we condemn in the Church of Rome?

XXXVIII. As to what was said of the way of some of them in administering the *Lords Supper*, it is sufficiently confirmed in the 66 p. of the 2d p. of the Case. and how little the Course observed by most of them in the administration of it, tends to promote the ends of Religion is plainly represented by Mr. Charters in p. 68 &c of the forecited Discourse.

XXXIX. The Surveyor says p 45. that the Author of the Case, in Charity to those Presbyterians who preach the Obligations of the *Covenant* should have cleared wherein this is inconsistent with the Doctrine of Jesus Christ. What is spoken of it in the Case is only with respect to those of the *Episcopal Perswasion*, that the Ministers cannot preach such Doctrine and the People cannot approve of it, the reasons of which it may be would have no weight with the Presbyterian Ministers. However since the Author thinks that in Charity they ought to have been given, I shall here briefly lay down some of them, and if they be not entertain'd with an evil Eye, I doubt not of their good effect.

XL. Where that which is sworn to is not True, Just nor Lawful; where the Oath is not Voluntary, but carried on by force, terrors & compulsion, and yet they are made to swear that it is most freely; where the Fruits of it are, the trampling upon the laws of God and Man, the overturning of Church and State; the most scandalous Rebellion, War and Bloodshed, upon pretence of Religion; the setting up to reform Religion by the sword, the utmost hatred, violence and oppression against those who differ from them, upon pretence of discovering all Malignants, and bring-

bringing them to condign punishment: there certainly for ministers to preach the Obligation of such Covenants, is against the Gospel of Jesus Christ, and to preach another Gospel than Christ has taught us.

XLl. Oaths and Covenants which make that to be *unlawful* and *Antichristian* which J. Christ has not declared so to be; which make the *terms* of Church Communion both *Laical* and *Pastoral* other & narrower than J. Christ has made them; certainly the matter of such Covenants cannot be true, just nor lawful.

XLll. To swear, That *Episcopacy* is *unlawful* and *Antichristian* and contrary to the Word of God, is to swear that which J. Christ has not declared so to be: To admit no body into *Pastoral* or *Church Communion*, but those who will swear so, is to make the *terms* of *Communion* narrower than J. Christ has made them, and to exclude those from *Pastoral* or *Church Communion* whom he has not excluded. To do this is to cut themselves off from the whole *Catholick Church* in all Ages, and the whole *Catholick Church* from them; so that the holy Men of ancient times, *Ignatius*, *Cyprian*, *Augustine*, *Ambrose*; the good Men of the later Ages in other Reformed Churches, could not have been admitted to have been either *Pastors* or *Laicks* in the covenanted *Presbyterian Kirk* of Scotland: and on the other hand the *Ministerial Acts* of the said *Kirk* were justly so little regarded by the *Forraign Reformed Churches*, That as the *Lord Crimond* tells us, the *Reformed Church* at *Paris*, made an *Act*, when he was there, That no *Scots-man* should be debar'd from their *Communion* for the *Scotish Excommunication*, except it were for a *Crime*.

XLlll. To make that to be the subject of a *National Oath* and *Covenant*, which is not so clearly and plainly delivered in *Scripture*, but that many learned, pious and sincere lovers of the *Truth* may & do differ in their *Judgment* about it, is *unjust* and *unlawful*, and to make this *Covenant* a *condition* of *Lay* or *Pastoral Communion*, is to lay a *Foundation* for inevitable *Schisms* and *Divisions* in the *Church* of *God*. I think the *Presbyterians* themselves will grant, That it is not so clearly and plainly declared in *Scripture*, That *Episcopacy* is *unlawful* and *Antichristian*, but that many good and pious Men, and sincere Lovers of *Truth*, may, and have, and do differ in their *Judgment* about it.

XLIV. To impose a solemn Oath and Covenant in such doubtful matters upon the People, who are not capable of judging of these Things, is to make them swear without Judgment, to require of them an *implicite* Faith, and upon their word to make them swear to that of which they have not the distinct and explicite Knowledge. To this purpose a certain Minister us'd to relate what happen'd to him with one of his Parishioners, who when they were all required to swear and subscribe the Covenant under pain of *Excommunication*, & he had declined for some time to do it, came at length to the Minister, and earnestly ask'd him if there was any ill thing in it, who told him there was not. Well Sir, says the honest Man, tho' I have no heart to it, yet I have *Wife* and *Bairns*, and must not make them miserable: and if there be any ill thing in it, between you and God may it be; I will take it, and let all the plight and the perill ly upon you. This, the Minister acknowledg'd did a little stunn him.

XLV. To make by Oath & Covenant a perpetual Law in the Church which God has not made so to be; and to make a perpetual Law in Things that are in their own nature *indifferent*, & which may be altered according to the different state of the Church, is *unlawful*, contrary to the *Doctrine* of J. Christ, and to *Christian Liberty*. To bind people by solemn Oath and Covenant against *Kneeling* at the holy Communion, against Administration of *Baptism* in a private Family to a dying Child, and of the holy Communion to a dying person; against *Confirmation* of Children after Baptism by bringing them solemnly to renew their Baptismal Vow after due instruction; and the solemn Blessing of God for the great *Mysteries* of our Redemption by J. Christ, and the commemorating of them on certain Days Yearly: to bind the people, I say, by solemn Oath and Covenant against these, is to make a perpetual Law in the Church which God has not made: to make a perpetual Law against things in their own nature *indifferent*; yea some of them necessary to be observed, and to abridge the Church, as well as private Persons, of the *Christian Liberty* she has of altering such Things, according as the state and good of the Church shall require.

XLVI. To impose such Oaths & Covenants on all the People, Men, Women & Youth under the highest Pains the Church could inflict, *Excommunication*, back'd with the grievous Penalties of the state, was a Thing

Thing most unlawful and *antichristian*, and contrary to the Nature of a *Covenant*, which ought to be free and *Voluntary*; and they who are driven to it by *Force* and *Threats*, can neither judge themselves, nor be repured by others to have entered into *Covenant*.

XLVII. The *unlawfulness* of such an *Imposition* is most sensibly discerned, not by the fair & plausible pretences with which it was ushered in, but by the *fruits* it brought forth. By their *fruits* ye shall know them. By their solemn *League* and *Covenant* they found themselves obliged to take up *Arms* and assist their dear Brethren in *England* to fight against their King; to Root out *Prelacy* there, and to reform the Church of *England*; to occasion the *Murder* & *Blood shed* of many Thousands without the least Remorse; and then by an unparallel'd effrontery to charge the *Guilt* of all the *Blood* and *Murder* upon the King; to call upon the *States* to put to Death the *Malignant* (as they call'd them) *Nobility* and *Gentry*, who had been taken *Prisoners of War*, and to dispose them to it by a *Day of Fasting* and *Humiliation*, to refuse the King Protection or Admission into his own Kingdom, when they had got him out of the hands of *Malignants*, and he had trusted himself to them; nay to deliver him to his *Enemies*; vigorously to oppose the *Estates of Parliament*, when they resolved to engage themselves for his *Rescue*, and to make them do *Penance* for it; to bar him from the Exercise of his *Government*, if he should not submit his *Conscience* to their *Laws*; to strip all Men of their *Civil* and *Religious Rights* and *Liberties* who could not enter into their measures, and as the Lord *Crimond* says, to *Lord it at their pleasure over the Life, Honour & Estates of all Men without controul*. Common *Humanity* would have boggled at such measures, if it had not been spur'd up by the *Religion* of solemn Oaths and *Covenants*.

XLVIII. "But ambitious Minds, saith the R. Martyr, never think they have laid *Snares* and *Gins* enough to catch and hold the vulgar credulity: For by such politick and seemingly pious *stratagems* they think to keep the *Populacy* fast to their Parties, under the Terror of *Perjury*; whereas certainly all honest and wise men thought themselves sufficiently bound by former *Ties of Religion, Allegiance* and *Laws*, to *God* and *Man*. -- That which makes such *Considerations* by way of solemn *Leagues* and *Covenants* more to be *suspect*

R I

'And

And, is, That they are the common Road used in all fictions and powerful perturbations of Church and State; where Formalities of extraordinary Zeal and Piety are never more studied and elaborate; than when Politicians most agitate desperate Designs against all that is settled or sacred in Religion and Laws: which by such Serues, are cunningly, yet forcibly wrested by several steps and less sensible Degrees from their known Rule and wonted Practice, to comply with the Humours of those men, who aim to subdue all to their own Will and Power, under the Disguises of holy Combinations. Which cords and withs will hold mans consciences no longer, than Force attends and twists them: for every man soon grows his own Pope, and easily absolves himself of those Ties, which, not the Commands of Gods Word, or the Laws of the Land, but only the subtilty and terrour of a Party cast upon him: either superfluous and vain, when they were sufficiently tied before; or fraudulent and injurious, if by such after Ligaments they find the Impostors really aiming to dissolve or suspend their former just and necessary Obligations.

Indeed such illegal ways, seldom or never intend the engaging men more to Duties, but only to Parties; therefore it is not regarded how they keep their Covenants in points of Piety pretended, provided they adhere firmly to the Party and Design intended. Thus saith truly K. Ch. the 1. and much more to excellent purpose in his Divine Meditations.

XLIX Now that all the fatal Fruits and violent Measures spoke of were the Natural Effects of the Covenants, by which they thought themselves bound to bring forth those fruits and follow those measures is evident, in that the Presbyterian Ministers were alwayes the Chief Actors; that the great motive by which they used to animate the People to them, was that they might be true to their Covenants; that to this day in all their publick Fasts they never made any acknowledgement and Confession of the evil of those Fruits, and that they or their Fathers had committed iniquity in these things; under the disguise of being bound to it by Covenant, and had heinously taken the name of the Lord in vain.

L But as to the present Set of Presbyterians, it must be acknowledged that they have made a manifest Detection from the Covenants, and

and that the honest, sincere, well-meaning People in the West, who go under the name of the Hill-men, Mountaineers or Cameronians are the only persons who stand firm to the Covenants, so much the more Pity that Persons who have a real Disposition to Religion should have been so misled by their Guides into false Nations of it, and then when they continue firm to those Principles into which they had train'd them, so be forsaken by them and left to shift for themselves.

Ll. The true Covenanted Presbyterian Ministers and people of the last se. & age, found themselves sacredly bound by their Covenants, to reform the Church of England according to the word of God and the pattern of the best Reformed Churches, to root out Prelacy out of both Kingdoms, to suffer no Toleration of Popery without the highest Remonstrances against it; to take up arms for pursuing the Ends of the Covenants, when they thought the Estates of Parliament were not pursuing those Ends by fit means; to bar the King from the Exercise of his Government till he should confirm the Covenants by Law, and swear them himself; not to admit a succeeding King to the Exercise of the Government but upon the same terms; nor any person to any Office in Church or State or to Vote in any Judiciary without swearing them; nor ever to give themselves to a detestable Indifferency or Neutrality in this Cause, but to promote it according to their power against all Lets or Impediments whatsoever; they look'd upon the Laying aside of the Covenant, and not so much as remembering it in the making of Treaties for the re-establishing of the Government, as a grievous Defection, and a most detestable Indifferency.

Lll. The foresaid well-meaning People in the West have gone in the steps of their Fathers, they would not admit of a King or Queen but a Covenanted one; they would have no favour from any which seem'd to imply their owning an Arbitrary principle, or an absolute dispensing Power, or the Countenancing a Toleration of Popery; They abhor'd the thoughts of leaving Church and State without the Covenants, or to be guilty of so detestable an Indifferency as to let them be laid aside and to be forgotten as unworthy to have place in the foundations of the settlement of Church and State; they protest against all illimited Oaths of Allegiance; they look upon themselves to be the truest and most Loyal Subjects in the Nation, as having

having the ancient laws upon their side, both of Church and State, to which they say the Nations were solemnly sworn, and they have continued to give their Testimony by their Declarations, &c.

LIII. The present Set of Presbyterians have followed a quite contrary measure. They accepted of Tolerations and Indulgences from Kings acting by a Dispensing power, they own'd them, tho' not Covenanted, in the Exercise of their Government. When K. James gave a general Toleration, which was known to have been chiefly designed for the Papists, they made him humble addresses of Thanks for his Gracious and surprizing Favour, in granting them Liberty of the Exercise of their Ministerial Function without any hazard: Not a word of the hazard the Protestant Religion was in by so general a Toleration; they enter into a new settlement without the foundation of the Covenants &c. I am sure their Covenanted Fathers would not between 1638 and 49 have entered into these measures, and would have look'd on them, as making a foul detection from them and their fundamental Principles. Had they sincerely acknowledged the Iniquity of their Fathers and of their Measures, they had been the less blame worthy; but to preach up the one and follow the other, does not become the Ingenuity of honest Men, and of those who profess to be Ministers of Jesus Christ.

LIV. The Author is content that the Terms of Presbyterian Communion be impartially examin'd by what he acknowledges to be a Golden Rule in the Case, p. 1. 'These things that concern the Religion of Jesus Christ are not to be measured by the Laws of a Kingdom, or by the Decrees of a Church, but by the Institution of Jesus Christ himself. If they be put to this trial, I am sure they will not abide the Test. It is not agreeable to the Institution of Jesus Christ that the Presbyterians should causelessly have separated from the body of his Church, that they should have made a Schism in his body, no just cause being given them. Not is it agreeable to his Institution to alter the sum and symbol of Christianity in Baptism, and to place the Westminster Confession and Catechisms in its Room; nor that none be received as Ministers of Jesus Christ who does not subscribe the said Confession as the Confession of his Faith, and promise to observe uniformity of Worship as is at present performed and allowed. And therefore the grounds adduc'd in behalf of those of the Episcopal Perswasion why

why they cannot enter into Communion with them are sufficiently Justified; and the Argument for the Equity of a legal Toleration stands firm notwithstanding all that has been said in opposition to it.

LV. To this I may add, that the Presbyterians have espoused some of the worst and most mischievous *principles and practices* of the Church of Rome, from which they pretend to stand at so great a distance. As for instance; The Church of Rome for the maintenance of their Party will *disturb* Kingdoms, raise in them *Commutations* and *Civil Wars*, enter for this end into *Holy Leagues*, *Combinations* and *Associations*, and take up Arms against the Supreme Civil Powers whose Subjects they are, and to whom the power of the Sword is committed; and all this for the Cause of Religion. The Presbyterians tread in their steps, and for the *Good Cause*, the Ministers will excite the People to War against their Kings, animate them to *fight the Battels of the Lord against the mighty*; engage and force them into *Holy Leagues* and *Covenants*, and strip their Kings of all power, and load them with the *Guilt* of all the Blood which they themselves have occasion'd to be spilt, and to make them fall a *Sacrifice* to the Ambition of others. The Papacy pretends to a power of *deposing* Kings and *adjoining* Subjects from their Allegiance, and have thereby occasioned strange confusions and overturnings of States and Kingdoms. The Protestants valued themselves upon their being distinguished from the Church of Rome among other Instances by this very principle. But the Presbyterians have written after the *Papal Copy*, make the higher powers a precarious State, set up for the *deposing* Doctrine, and loosing Subjects from their Allegiance to their King. The Church of Rome assumes to it self a power of declaring *new Articles of Faith*, and imposing on all the Belief of them: The Presbyterians do assume the same power, and require their *Westminster Confession*, tho' containing many Articles never taken into the Creeds, to be sign'd as the Confession of ones Faith. The Church of Rome do exact an *implicit belief* of their Doctrine from the People: The Presbyterians do after the same manner impose their *Westminster Confession*, and all the Articles of it, to be swallowed by the Lump as the Confession of ones Faith, tho' such an *implicit* Assent ought not to be given or required to any writing of humane Composition; this being a defe-

tence due only to the infallible Oracles of the Scriptures. Finally the Church of Rome, wherever they are Regnant, will *Tolerate* no Communion beside their own. The Presbyterians write after the same Copy; where they can have Authority, they will *tolerat no Communion* but the Presbyterian; where they can have the concurrence of the Civil Magistrate, they do not fail to persecute and oppress others.

LVI. The Author concludes his *Survey* with some Reflections, 1. That he cannot believe the Author of the *Case* had warrant from the people of the Episcopal persuasion to exhibit in their name such grounds of separation; for that they did generally thro' the Kingdom joyn in worship with the present established Church, till of late some pains was taken to draw some of them to separate meetings; and he thinks his Charity will not let him judge that they all acted against their Conscience. And for my part I cannot believe that the Author of the *Survey* had warrant from the present Presbyterians to exhibit in their Name the Grounds he hath given p. 33. for their separation from the Episcopal Communion in this Church from the year 1666 and thereafter; for that they did generally both Ministers and people, thro' the greatest part of the Nation, joyn with the then established Church, is a matter of Fact so notorious as cannot be denied. And I hope his Charity will not allow him to judge that they all acted against their Conscience. Besides, the *Reasons* exhibited are not given as grounds of separation from the present Presbyterian Communion, but reasons why they cannot enter into that Communion into which they never were, and that there are such of the Episcopal persuasion thro' the Nation, cannot be denied; and these reasons may be exhibited in their name without a particular warrant from them, as being obvious, and as the *Surveyor* grants, adduced by others who have pleaded in behalf of those of the Episcopal persuasion. And for those of the Episcopal Persuasion who joyn'd in the Presbyterian Communion till of late, the writer of the *Case* does not judge that they Acted against their Conscience, or that they have now left them by Compulsion, but they may have done both in the sincerity of their hearts, according to the light then given them.

LVII. 2. The *Surveyor* says, 'He is not now perswaded that the Author of the *Case* is convinced of the sinfulness of Communion in

Worship with the Presbyterians upon the Grounds he has exhibited; for that he seems to tell only what others say, and does not give his own Judgement that these are sufficient to justify a separation from the established National Worship. The Surveyor still mistakes the State of the Question, which is; Whether those of the Episcopal Perswasion ought to abandon a Communion (which they judge to be agreeable to the Institution of Jesus Christ, and by which in so far they hold Communion with the Catholick Church in all Ages) because at present it is deprived of the Civil Establishment and Encouragements; and enter into a Communion into which they never were, & which they look upon as Schismatical, and as imposing upon them terms of Communion to which they cannot consent, without acting against their Light & Conscience, & dividing themselves from the whole Catholick Church in the purest times, & by whose Doctrine & Worship they do not find themselves edified into true Christianity? And if, they being of this Judgement and Principle; and giving no disturbance to the Civil Government, it is not Lawfull for them to plead for, and just and equitable for the Civil Government to grant them, a legal Toleration to meet together for the Worship of God and their mutual Edification in such a manner as they judge to be most agreeable to the Gospel of Jesus Christ, and the universal practice of the primitive Catholick Church, and as shall be always consistent with the peace and quiet of the State? Now the Author of the Case endeavours to make appear that this desire is Lawfull, and that the granting of it would be just and equitable. And this he might have done, even tho' he had been a stranger to the Episcopal Communion, & had differ'd from them in his own private Judgement and Sentiments; yea, tho' he had been a moderate English Presbyterian: the reason of it being founded upon that Eternal and unchangeable Law of Righteousness given us by our Lord Jesus Christ: *whatsoever ye would have others do to you, do ye even so to them*; for this is the Law and the Prophets.

LVIII. 3. The Surveyor says, 'He has some ground to think that the Author owns the Distinction betwixt the Essentials and Accidentals, the Substantials and Circumstantials in the Christian Religion, and that he knows the slender grounds he has exhibited do not in his private Judgement touch the Essentials of Religion; and how then

'then can they justify a separation from the Establish'd Worship? The Equity of granting a *Toleration* to those of the Episcopal Perswasion, who cannot enter into the Presbyterian Communion, is not to be measured by the Author of the *Case* his private Judgement, whether the Grounds exhibited touch the *Essentials* of Religion or not, but by the prevailing *Judgement* of those of that Perswasion that they do so, which in all appearance the Reasonings of the *Surveyor* and his Party can never alter.

LIX. The writer of the *Case* does heartily own the distinction between the *Essentials* and *Accidentals*, the *Substantials* and *Circumstantials* of Religion, and wishes they may be set in so clear a light as that People may know how to distinguish them. But then the *Scots Presbyterian* Principles and Practice seem to have confounded these, instead of distinguishing them, and to have taught People to lay the greatest stress on things of the least moment, and the least stress on things of the greatest moment. This is an evil but too common and general among all perswasions. The giving People such Notions of Religion as to make them believe of some things that they are of the *Essence* of Christianity, when indeed they are not; and of other things, that they tend to corrupt its *Essence*, when they do it not; and the stirring up their *Zeal* chiefly about these things, seldom or never awakening them to the real sense and practice of that wherein *true Religion* does consist, is one great Cause of the horrid *Corruption* of Christendom, of its being divided into so many *Sects* and Parties, of their prosecuting one another with such *hatred*, envy and strife, thinking *they do God service* in it, while they are void of the *Charity*, *Purity* and *Humility* of Jesus Christ, and Gratify their own Lusts in the very things wherein they pretend to honour him.

LX. Beside the necessary & essential points of Faith, there are particular controverted points of *Doctrine*, concerning which many learned, good, and pious Men may and do differ in their Judgments: And the imposing of these upon mens belief and practice as a *Condition* of Church communion, is the principal, external, visible Cause of the *Divisions* that are among Christians, and of its own Nature tends to Maintain and encrease them. These are the *Idols* that Men trim and set up to be Worshiped, to which must be offer'd the most valuable sacrifices

sacrifices, and none can have the Priviledges of the Society, but they who fall down and worship them.

LXI. The Writer of the *Case* in his privat judgement thinks that the *Westminster Confession* contains particular Opinions, Doctrines and Propositions which are not *Articles of Faith*; and about which learned and good Men may and do differ in their Judgment, without denying any Article of Faith. And that therefore the imposing this on others to be own'd as the Confession of the Faith, is to corrupt the *Essence* of Christianity, to make the terms of Christian Communion narrower and other than our Lord Jesus Christ has made them, to shut out from being *Pastors* of his Church such as he may have not shut out, to divide from the whole *Catholick Church* of the *Primitive* and after Ages, and even from such of the *Reformed* in this Age as would not own all these Doctrines for their Faith, and to lay a *Foundation* of perpetual *Division*. And for those to own it as the Confession of their Faith, who differ in their Judgment as to some Doctrines and opinions contain'd in it, and do not look upon them as points of Faith they do in so far corrupt the *Essentials* of Religion; And by professing to believe that to be a point of Faith which they do not believe so to be, they by a false Confession wrong the Faith: For *with the heart man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation.*

LXII. Now this extending not only to *Pastoral* but *Christian* Communion, or the being initiated into the Christian Religion by *Baptism*, they having plac'd this Confession in the room of the *Apostolick Catholick Symbol* of Faith, to be own'd by all who present their Children to *Baptism*, as the *Confession of their Faith*, they who do not believe all its Doctrines to be *Articles of Faith*, cannot make this confession without wronging the Faith.

LXIII. Seeing then that which is pleaded for in the *Case* is (as has been said) that those of the *Episcopal* Perswasion being convinced that they ought not to abandon a *Communion* which they judge to be agreeable to the *Institution* of Jesus Christ, because it is deprived of the *civil* Encouragements, and enter into a *Communion* which they look upon as *Schismatical*, & as imposing upon them the *terms* of *Communion* to which they cannot consent without acting against their *Light & Conscience*, & by whose *Doctrine & Worship* they do

not find themselves edified into true christianity; and they giving no disturbance to the *Civil Government*, may have the favour of a *Legal Toleration* to meet together for the worship of God and their mutual edification, they alwayes regarding the peace and quiet of the state: This, I say, being the aim and pleading of the *Cause*, is so agreeable to the Authors Principles, and his earnest recommending the Love of God and brotherly Love and Charity as the great *Ends* of the Gospel, that perhaps the *Surveyor* upon a second candid Survey may find that he had no just Ground either to conjecture in his Last paragraph "that the Author probably was imposed upon by others to write so, "against his Principles, only to serve a present Turn, or to affirm "that he has therein acted against brotherly Love and Charity and the "Spirit of the Gospel.

LXIV. *Christendom*, which ought to be *One*, is Lamentably divided into many *Sects* and Parties, among whom there has been carried on for a Long time a Deadly *Civil War*; managed with no Little *Enmity* Hatred and Strife, by the *Tongues* and *Pens* of those who set up to be the *Leaders* of the respective Parties, and pretend to be the *Ministers* and *Embassadors* of the *Prince of Peace*, who has given this for the badge of his *Disciples* that they *Love one another*, and to preach the *Gospel of Peace*, whose property it is to make the *wolf dwell with the Lamb*, and the *Leopard to ly down with the Kid*, to change our fierce and wolvisb *Natures* into the Lamb-like *Mekness* and *Humility* of Jesus Christ.

LXV. The *Mischiefs* and fatal Effects of this *Holy War* are unspeakable. This with the immoral and the unrighteous Lives of the professors of christianity, Lays the greatest *stumbling block* before the *Jews*, *Turks* & *Heathens* to keep them from believrg and embracing the Religion of Jesus Christ, whose *Disciples* they find to be at such variance among themselves, about the Doctrine of Christianity, and so void of those Divine Vertues which their Lord requires of them, and without which, he sayes, they *cannot be his Disciples*; that they are apt to think they do not believe it themselves.

LXIV This does no less mischief within. — It takes off our *zeal* from having our selves and others *form'd* into the *Spirit* & *Nature* of Jesus Christ, & makes us spend it in *keeping up* and propagating the
spirit

spirit of a *Party*, rather than in striving to be *meek* and *humble*, and dead to *self* and this *World*; as *Jesus Christ* was.

LXVII. This has led the *Ministers* & *Leaders* of the respective *Parties*, when they found their *Tongues* and *Pens* were not *Weapon* enough to subdue the opposite *Party*, to call in the *force* of the *Civil Powers* wherewith to oppress and persecute them.

LXVIII. This also has been made use of to raise & carry on bloody *Wars* between different *Nations* and *Kingdoms*, and of one *Kingdom* within it self: And *Covetous* and *Ambitious* Men have made use of the *Ministers* of *Religion* to kindle the *ferie Zeal* of the *People*, & to make them sheath their *Swords* in one anothers *Bowels*.

LXIX. This has begotten & propagated among the respective *Parties* a *Spirit* quite contrary to the *Spirit* of *J. Christ*, banish'd from among *Christians*, his *Charity*, *Love*, *Meekness*, *Humility*, *Simplicity*, *Compassion*, *Long-suffering* and *Forbearance*: and brought forth the *spirit* of *Antichrist* and the *works of the Flesh*, *Hatred*, *Variance*, *Emulations*, *Wrath* *Strife*, *Seditions*, *Heresies*, *Envyings*, *Subtily*, *Malice*, *Blasphemy*, *Evil-speaking*, under a *Cover* of the *Religion* of *Jesus Christ*, and of a *false Zeal* for his *Service*.

LXX. This has turn'd *Christendom* into a *Babel*, where the *Languages* are confounded, and the *Builders* do not understand one another, some of them calling for one *Tool* or *Cement*, and others for another; and instead of forming *People* into *living stones* for the *spiritual building* of the *new Jerusalem*; they dash them against one another.

LXXI. Finally, This has brought forth *Heathenism* again within *Christendom*, & made *Deism*, disclaiming all reveal'd *Religion*, to spread so much in this last *Age* among all the *Parties* of *Christians*, yea & *Atheism* it self: there being so many now thro' the *Christian World*, who lay in their *Heart*: *There is no God?*

LXXII. It is the duty of all, who have a *real Concern* for the *Religion* of *Jesus Christ*, among the several *Parties*, & especially the *Ministers* of it, at whose *Door* the *Guilt* is chiefly laid, to labour after fit *Remedies* for so great an *Evil*. All are convinced, That the *Church* of *Jesus Christ* ought to be *One*; But then every *Party* imagining, That the *purity* of his *Religion* is to be found only among them, will hear of no other *Unity*, but that of bringing all
over

over to be *Profelytes* to their *Party*: And this being the *Per/wass-*
on and the *Endevour* of every *Party*, it strengthens and rivets the
 Evil instead of helping it.

LXXIII. As in all *Wars*, both sides cannot be *innocent* of the *Guilt*
 of the *War*, but one of the sides, and perhaps both, may deserve to
 be charged with it; so it is in this *Religious War* and *Schism*, all
parties cannot be *innocent*, but perhaps all may be more or less
 guilty. This every *Party* will be ready to grant as to the other
 from whom they differ, but not as to themselves, but *self-love* which
 extends to *Parties*, as well as to *Persons* being partial; we have rea-
 son to suspect we may have our share in the *Guilt* as well as others.

LXXIV. There are several sorts of *Unions* to be considered & ra-
 ken notice of with respect to *Religion*. There is an *Unity of Judge-*
ment, an *Unity of Profession*, an *Unity of Communion* in *Worship*,
 and an *Unity of Hearts and Affections*.

As to the first, we cannot hope for any *Unity of Judgment* in all
 Things, more than, That all Men should have the same *Faces*. If
 all shall agree in the same *essential points* of *Faith*, tho' they differ
 as to particular *Doctrines* and *Opinions* relating to the *Faith*, they
 may be look'd upon as sound in the *Faith*. *Faith* is a *vital Prin-*
ciple that makes a *new Creature*, purifies the *Heart*, and works by
Love, & does not consist in a *speculative Knowledge* of the *Do-*
ctrines of *Faith*. *Religion*, saith *Bishop Bedel*, is not *Logick*. He
 that cannot give a true *Definition* of the *Soul*, is not for that without
 a *Soul*; so he that defines not *Faith* truly, may yet have true *Faith*.
 And as a *Man* may have within him a more *healthful principle*
 of *Bodily Life*, tho' he understand little how the *Child* is formed
 in the *Womb*, how the *Heart*, the *Brain* & all the *Vital Organs*
 are fashioned, & how the *Blood* & *Spirits* do circulate thro' all, than
 perhaps the most skillful *Anatomist* or *Philosopher*, who has been
 at great pains to understand & can nicely display the *Mechanism*
 of all the *Body* & of the *Vital Parts* of it; who in the mean
 time may have very weak *Vitals*, and his study may have serv'd
 rather to enfeeble than strengthen them: Even so, a *Divine Prin-*
ciple of a *Spiritual Life*, *Faith working by Love*, a real living know-
 ledge of *God* and of *Divine Things*, may be more truly formed in
 one who has little of the *speculative knowledge* of the *Doctrines*

relating to Faith, (*indolli Calum rapiunt*) than perhaps there is in the most *learned* Divine, who is full of the *speculative* knowledge of Religion, and can Preach, talk and write learnedly and orthodoxly of all the Doctrines of Faith, and yet may have no Life in him. For it is one Principle by which we *discourse* and *speculate* about the Things of Religion, and another by which we *live* and *act*.

[LXXV. As to the second; An *Unity in Profession*. This as a condition of Communion ought certainly to be extended no further than the *necessary* and *essential* points of Faith; & not to particular Doctrines and Opinions relating to the Faith, about which good and learned Men may & do differ in their Judgment; and that without destroying the Faith. Now if we consider the *Confessions* and the *Credo's* of the several parties, it will perhaps be found, That they all do so far agree in the *essential* points of Christianity, as that these being rightly improved may promote their Salvation; & that they differ only in points of *Doctrine*, that are not necessary to be known and believed, in order to Salvation; & the requiring the Belief and Profession of these is one great Cause of the *Schisms* in Christendom. If then nothing were required in the matter of Belief as a Condition of Christian Communion; but to own the *Scriptures*, as the *Rule of Faith* in General, & a short summary of the *Essentials* of Christianity, as a distinct and explicit account of that Faith in particular, and that all who do so (providing their Life be futable) be held and reputed by one another as *Christians*, and admitted to Christian Communion, leaving every one at liberty to follow the Light of his own Conscience in other matters, concerning which pious and sober persons among Christians are of different Judgements: This, if the last Unity were not wanting, might be a probable mean of Concord and Union among Christians. This some few have advised and recommended, but it feared with them as it useth to do with those who would part a Fray; they were Lash'd and beaten by the contending parties for their Charitable Endeavours. The *imposing* as a condition of receiving any into our *Communion* as Christians, the profession and *Belief* of points of Doctrine which are not necessary to be believed in order to Salvation, is certainly a most unjustifiable practice, and contrary to the

Spirit of J. Christ. Let us but apply it to other cases, and we shall see how absurd and ridiculous it would appear even to common sense. If a company of *Philosophers* should combine not to own any body for a *living* Man, nor to grant him the priviledges of human Society, who would not believe and profess the truth of the *Circulation* of the Blood, without which the bodily life cannot subsist; they would be look'd upon by all, and that justly, as craz'd and *Hypochondriack*, at least in that Instance: for tho' the thing be true in it self, yet a man may have bodily life, and maintain and nourish it, and ought to be allowed the favours due to Human Nature, tho' he never know nor believe the Doctrine of the *Circulation* of the Blood. Even so a man may be a *living* Christian and grow in a spiritual life, tho' there be many Doctrines and opinions relating to the Faith, of which he has no speculative knowledge nor belief, and to require the belief of these as a necessary Condition of owning him for a true Christian, seems equally absurd and ridiculous.

LXXVI As to *Union in Communion*, seeing besides the *Essentials* of Faith and Worship, some rites are needful as to the time, place and manner of performing the *Ministerial* Offices of Religion, which ought to be such as are no hindrances of the Divine Graces of Faith, Hope, and Charity, but tend rather to promote and further them; If such were laid aside as are not of Universal Primitive use, and have been great occasions of Scandal, and do not serve the ends of the Gospel; & such only retain'd as are known to be of Primitive Antiquity, & are agreeable to the Religion of J. Christ, & flowing from the Spirit of Meekness; And if one Church did not condemn another for having Rites of this last kind differing from its own, nor declin'd *Communion* with it on that head, nor this last with the former, we might hope for a *Catholick Communion* among all the Societies of Christians.

LXXVII But the 4th. *Union of Hearts and Affections* is that which in our Practice comes only in the last place, whereas it ought to be first labour'd after, and then the rest would more easily be obtain'd. If men differ in their Judgement and Opinion from us; if we find them averse to profess a *Belief* of all the same Doctrines and Opinions which we profess to believe, and that they are of a particular *Communion* different from that to which we Associate our selves; we do not in our hearts love them, we have a secret Aversion to them, we

can.

cannot forbear showing it by our Behaviour, we detract from them, and speak evil of them. But if they shall come to be of our *Opinion*, openly profess the same and joyn in our Communion; we then conceive a good Opinion of them; we let fall all our *Prejudices* against them and our Hearts are open to them, we pretend it is our Love and Zeal for the Truth that makes us treat them thus differently; and this is the Pretence of every Party; tho' at the bottom it is often the effect of Pride and self Love. We cannot endure to think we are mistaken & deceived in our belief of particular *Doctrines & Opinions*; the contrary belief and profession of others is as much as to tell us that we are deceived & mistaken, and to upbraid us with our Errours; to bring them to our belief fosters our Pride & self esteem, & then we love them for our own sakes; But all this we hallow with the Name of an Holy Zeal.

LXVIII. Whereas, did we make it our first business to Love one another for Jesus Christs sake; and tho' others differ from us in their *Opinions*, Profession and Communion, yet to remember they profess themselves to be Christians, and it may be are more so in Truth than we our selves, or by the Grace of God may come to be more so, and even tho' we had the Truth wholly on our side as to Opinion, it will avail us little if we retain it in unrighteousness; & tho' others have some Errour in Opinion, yet they may be more real followers of Jesus Christ than we are; for the Kingdom of God consists not in Opinions, but in being New Creatures; And if we think we love God, and are in his Favour, and in the mean time hate our Brethren, we certainly deceive our selves, and the truth is not in us. Did we labour thus, in order to Union, after true Charity in the first place, did we love our Neighbour as our selves, and that in the extent of a Neighbour that Jesus Christ has given us, we should certainly come to unite the more easily in other things. Which if it could not at first be effectuated; yet at least we would be persuaded to follow the other probable mean of the Churches Peace and Quiet; and that is a mutual Toleracion and Christian Forbearance, and bearing with one another.

LXIX. Seeing then the first way of Union, of every Partie's drawing all the rest over to it self by Perswasion or Force, serves but to

increase the Divisions, as the Experience and Practice of so many years has made evident. Seeing the second way of *yielding* on each side in what is just and fit to be yielded, as we see uses to be done in all the *Treaties* about a civil Peace, is not to be hearkned unto, especially by our Brethren the *Presbyterians*, who at their late *Establishment* would not hear of parting with so much as one Hoof, tho' indeed at that time there was a Price in their hand to get Wisdom, but they had no heart to it; what remains to be done or advised by the Lovers of *Christian Peace*, in so unnatural & irreligious a VVar, but to promote a friendly *Cessation*, and a mutual *Toleration*, forbearance of, & bearing with one another, in serving God after that manner, which each Party thinks to be most agreeable to the *Institution* of Jesus Christ, where the *Principles* of any party do not reject any *Essential* of the Religion of Jesus Christ, and both their Principles and Practices are consistent with the *peace & quiet* of the *State*. And that there lies an indispensable Obligation on all parties of Christians so to do, to me seems evident.

LXXX. For 1. This is that which each party always desires in behalf of it self: And *whatsoever ye would have others do to you, do ye even so to them*. If the one party that desires it, say they have the Truth on their side, so says the other; and as we have reason to think, they do it according to their Light & Conscience, as well as we; many of each party being people of sincerity and candour, who would not affirm it, if they did not really think so.

LXXXI. 2. There is perhaps among all Parties a mixture of Truth & Corruption; Each Party is sensible of this as to all the rest, except it self. Now Self-love, which reaches Parties as well as particular persons, blinds us, so that we cannot discern a *beam* in our own Eyes, while we spy *Motes* in others. VVe have reason then not to be too confident as to our selves, and to bear with the *Infirmities* of others; for what are we that we should judge another's Servants; *to their own master they stand or fall*; and the Party that is without Error & Corruption, let it cast the first Stone at the rest.

LXXXII. 3. So much of the *Essentials* of Christianity is retain'd among each Party, as if duly improved, may tend by the powerfull Grace of God, to turn Souls unto him, and make them *new Creatures*. These perhaps are darkned and confounded more

or less, with the unfutable mixtures of each party: but they retain the Scriptures, which are able to make men wise unto Salvation, and from whence sincere and pious souls, by fervent Prayer and devout Meditation on the Book of Life, the Life and Doctrine of Jesus Christ, will draw Instruction and Nourishment for their souls, without regarding the particular Whimsical Doctrines & Opinions of the Party among whom it is their Lot to be. We must not be so hasty as to conclude that all who are in a *Schismatical* or *Heretical* Communion, are incapable in that Communion of Salvation. *Gods thoughts are not as our thoughts, nor his ways as our ways, but as high as the Heavens are above the Earth, so are his ways and mercies above ours.* The Christian World is divided into many Parties, and each of them layes the Guilt of the Schism upon the other, and perhaps all are more or less liable to blame; we must not therefore conclude that there can be no Salvation in the Communion of any of them, or that it is to be had only in one of them. Where God is pleas'd in any measure to continue the means of Grace and Salvation, we have reason to hope that he will make them Prosper for the Salvation of some. For, *as the Rain cometh down and the Snow from Heaven and returneth not thither, but watereth the Earth, and maketh it bring forth and bud, that it may give seed to the sower, and Bread to the Eater, so shall my word* (saith the Lord, *Essay 55. 10. 11.*) *that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* Not but that Schism is a great evil, and the Authors of it guilty of a heinous Sin, yet some may be engaged in it who in sincerity and simplicity of heart seek God, desiring in all things to *keep a good Conscience*, and to be formed into the life and Spirit of Jesus Christ, and embrace in heart and affection all his true Followers, in whatsoever external Communion they may be. How Grievous was the Schism of the ten tribes of Israel, when *Jeroboam* out of Carnal Policy kept them from going up to do Sacrifice in the house of the Lord at *Jerusalem*, and let up *Calves* at *Dan* and *Bethel*, and made an house of high places, and made *Priests* of the lowest of the People, which were not of the Sons of *Levi*? *1. Kings xii.* yet GOD sealed not to visit them by his Prophets, and tells *Elijah* that he had

left him *seven thousand in Israel, which had not bowed the knee to Baal.* 1. Kings xix. Where was there a more Schismatical Communion than that of the *Samaritans*? The *Jews* would have no dealing with them, nor salute them, nor shew them the way, or give them a Cup of cold water. Our Lord treats them with more mildness, as we see *John* 4. *Luke* 9. and else where, yet he condemns their *Schism*, tells them, *ye worship ye know not what; we know what we worship; for Salvation is of the Jews.* Nevertheless when he gave to the Lawyer *Luke*. 10. the Instance and Description of a true Neighbour, who lov'd God with all his heart, and his Neighbour as himself, it is remarkable that this good Neighbour was neither a *Priest* nor a *Levite*, but a *Samaritan*; and of ten *Lepers* who were cleansed, none returned to give thanks but the *Stranger*, the *Samaritan*.

LXXXIII 4. We have ground to presume that there are and have been in the several parties of Christians, sincerely, *pious and devout persons*, truly *fearing God*, and seeking in all things to do his will, and not their own. That there have been such among the *Presbyterians*, they with whom we plead now to bear with their brethren will readily grant. Neither do I think will they exclude all from Salvation who have been formerly, or are now in the *Episcopal Communion*. Neither can it be denied that among those in the Communion of the Church of *Rome*, there have been persons of as great and true piety and Exemplary virtue, as in any other Communion whatsoever. Seeing then that among the several parties of Christians so much of the *Essentials* of Christianity is retain'd, tho' mix'd with more or less of Corruption, as by the blessing and Grace of God may produce true Christians; and that such are and have been in the several *Communities*, why should we hate and Malign and persecute one another? It is the property of God to bring Good even out of evil; And what *Joseph* said to his Brethren of their selling him into *Egypt*; *As for you, ye thought evil against me; but God meant it unto Good* may be applyed to the malice of Satan; and the Corruptions and Divisions that have been and are in the Church of God. And as, tho' the Earth was corrupted and Cursed by the Fall of Man, and so of it self could bring forth only Thorns and Thistles, yet God, by his Divine Blessing, makes to spring up, even thro' this Corruption, variety of beautifull *Flowers and Plants*,
every

every one according to their own Property and essence, and they all stand in the Earth, and grow by one another, and none of them fights with the other about their Colours, smell and Taste; The Lillie does not contend with the Rose, and say to it; Thou art no Flower, because it has not its peculiar odour and whiteness, but all of them suffer the *Earth*, the *Sun*, the *rain*, the *wind*, the *heat* and *cold* to do with them as they please, and yet every one of them grow in their own *Essence* and *Property*, tho' perhaps each of them partakes of the Corruption of the Earth, and they are not so pure as they were before mans Fall. So Almighty God, even out of the corrupt & disordered state of the Church makes to spring up by his *Divine Grace & Influence*, *Divine Plants*, holy Souls, & to grow up & bring forth *Fruit* according to their several properties, and makes the different States and soils in which they are planted, serviceable for this end; who it may be would not have been so fruitful in another soil in which other plants do prosper; and these ought not to contend with one another, because they have not the same colours, taste and smell, more than do the Natural Trees and Flowers. And tho' we pretend only in our syrie zeal, to gather out the Tares, yet we ought to lay to heart our Lords Prohibition: *Nay, Lest while ye gather up the Tares, ye root up also the wheat with them. Let both grow together untill the Harvest; and in the time of Harvest I will say to the Reapers: Gather ye together first the Tares and bind them in bundles to burn them; but gather the wheat into my barn.* Who condemns the Birds of the wood that praise the Lord with various voices, every one in its own Essence? To wrangle then about the knowledge and will of God, and to despise and persecute one another therefore, is to ~~be~~ more foolishly than the birds of the woods, and the wild Beasts that have no understanding, to be more unprofitable in Gods sight than the Flowers of the Field: to be indeed Like the ravenous Beasts and Birds of Prey, which frighten the other Birds from singing and praising God: to be the Enemies Tares sown into this Great Field, which yet the Great Lord of the Harvest makes serviceable to his Wheat; and by their plaguing and persecuting they make the sap to move thro' the Essence of the Children of God, so that they grow Green, flourish and bring forth Fruit. For *thro' many Tribulations we must enter into the Kingdom of God.*

LXXXIV. 5. It is the greatest folly to contend with & persecute one another about Opinions, for the *Kingdom of God consists not in these*, but in Divine Love and Righteousness, and the becoming *new Creatures*. A true Christian who is born anew in the Spirit of Christ, has no strife with any Man about Religion; his strife is with his own corrupt Nature. He is of no sect, but desires to have his heart and Life conformed to that of Jesus Christ. Christ left as his Legacy to his Disciples, to *Love one another as he had Loved them*, and as a sure badge by which they should be known to be his Disciples. If men would as fervently seek after Love and Righteousness, as for the establishing of Opinions, there would be no strife on Earth, and we would Live as Children of our Heavenly Father, who *maketh his Sun to shine on the Evil and on the Good, and sendeth Rain on the Just and the Unjust*.

LXXXV. 6. This mutual-Forbearance & bearing with one another would certainly tend to remove our *Prejudices*, not only against one another but also against the *Truth*; it would dispose us to live like Brethren; we would Listen to the Reasonings of one another without passion & Prejudice, & might then certainly come to see that there are some things *blame worthy* on every side, which had need to be redress'd, that no side ought to make that a *Condition* of Laical or Pastoral Communion which was not enjoin'd as such by Jesus Christ or his Apostles; that those things only ought to be the indispensable Conditions of Communion under those respective Relations, without which we have no sufficient Ground to believe that a Man is disposed to be a true Christian, or that he is call'd by Jesus Christ to be a Pastor in his Church: and not those Conditions which a Man may embrace without being either; and that we ought not to condemn one another upon the account of different *Rites & opinions* which do not destroy the Faith, no more than we ought to hate one another for the different Fashions of our Garments. And if once our Hearts were reconcil'd together in Love, we would quickly yield to one another, and unite all into one and the same Communion.

LXXXVI. 7. This mutual Forbearance, is more agreeable to the *Nature* of the Christian Religion, & the *Example* and Commands of our Lord and his Apostles. True Christianity must prevail by Persuasion accompanied with a Divine Power. When *John* the beloved Disciple

ciple said unto Jesus (Mark 9. 38.) *Master, we saw one casting out Devils in thy Name, and he followeth not us, and we forbid him, because he followeth not us. But Jesus said, Forbid him not: For there is no Man which shall do a Miracle in my Name, that can lightly speak evil of me. For he that is not against us is on our part. Some indeed* (saith S. Paul, Philip. 1. 15.) *Preach Christ even of envy and strife, and some also of Goodwill, the one preach Christ of Contention, not sincerely, supposing to add affliction to my bonds; But the other of Love, knowing that I am set for the defence of the Gospel, what then? notwithstanding every way, whether in pretence, or in truth, Christ is preach'd; and I therefore do rejoyce, yea and will rejoyce. The Nature of the Christian Religion is Meekness, Humility, Self-denial, Patience and Love. The Ministers of it must teach it to others by being first really taught themselves, and shewing forth to others a living Copy of it in their Life. This was the way, by which our Lord J. Christ and his Apostles prevail'd in the World. And this is the way by which true Christianity must be again revived. And if the great Care of the Ministers of it were, to be living Copies of it themselves, to admit none to that sacred Office but those who are such (by their fruits ye shall know them,) and to instruct others in it, in the spirit of Christ Jesus; we might then hope to see the approach of the Glorious Times and State of the Church foretold by the Prophets, when the Earth shall be full of the Knowledge of the Lord, as the waters cover the Sea. But when the Ministers of Religion seek themselves, make it their great Business to keep up and encrease their Party in opposition to others; when the chief Tests for admitting & retaining of persons into the sacred Office are their signing such a Confession (peculiar to their Party) as their Faith; believing such & such Doctrines by which the Party is distinguished from others professing Christianity, owning and promising to adhere to such a Church Government, and being zealous for all those Shibboleths (all which a Man may do, & be altogether void of the Spirit and Nature of Jesus Christ :) And when the chief Engine used whereby to preserve and promote Religion, are Humane politicks, External Force, the running to the civil Magistrate to suppress any other beside themselves; the getting the civil Powers on their side, tho' it were by the overturning the Rights of others; the*

making Representations against the tolerating of those who differ from them, with threatnings of Rabbles from the Party if it should be granted : *Christianity* is thereby so dishonoured, the true means of its establishment neglected, the Generality of the Professors of it so train'd up in a gross Ignorance of its true *Nature*, the security of it made so to depend upon the *civil powers*, that Men are thereby beyond measure scandalized, and a regard for Religion obliterated and laid aside.

LXXXVII. 8. As the common Interest of *Christianity* calls for this mutual Forbearance: so does that of the *civil Government*: whose Interest it is to see to the *Good* of all the People, & to make them sensible that they do so, and not that they regard the good of one Party only, and wait occasions to oppress the rest. This is contrary to the very end of Government, which is not set up to head a Party, or to maintain it in the oppression of all the rest, but to see to the *Common Good* of all the *Subjects*, that just Things be done to every one, and to keep them from oppressing one another ; to be a *Terrour to Evil-doers*, and a *praise and encouragement to them that do well*, and that without respect of *Parties*. Hereby the *Civil Government* has the Hearts and Affections of all the *Subjects*, and they look upon its true interest as their own ; whereas the contrary measure produces the quite contrary effects. It is certain, That no humane *Laws* or *Force* can alter a Mans Judgement: if he has not an inward conviction of the *Truth* of what is proposed to him : that either to *compell*, or to *allure* a Man to act against his *Conscience*, is to make him *unfaithfull* to God, and destroyes the *best security* of his Duty and Obedience to the *Civil power* ; That to hinder Men from meeting together to worship God in that way which they are persuaded in their *Conscience* is most agreeable to his Will, and which is consistent with the *peace* and *quiet* of the State, tends to create in them great prejudices against the State. It is then the interest of the *civil powers* to have a common concern for all the People, to shew themselves Parents to all, and finding them divided into several Parties which profess to believe in the only true God, and *Jesus Christ* whom he has sent, to permit them to worship God according to their several Forms, labouring in the mean-time by such obliging & *Christian Methods* as serve to

inform their Judgement & Convince their Reason, to bring them all to such a *Temperament*, as may lead them to unite into one Communion.

LXXXVIII. It might perhaps dispose our Brethren the *Presbyterians* to be justly yielding in this matter, if one of their best Friends, (of whose Goodwill to them and their Interest they have no reason to doubt) should become our *Advocate* and plead for it; and the Honour he has to serve her Majesty in a station proper for this joy'd to that humanity and Gentleness that is natural to him, may move him if freed from the *Bias* of the party, to perform so just and Charitable an Office; especially when he knows that therein he serves both her Majesties Interest and Honour, who has been so careful to maintain the *Legal Toleration* of the Dissenters in *England*, (tho' freely owning her self to be of the Communion of the Church of *England*, and wishing they all were so) and is known to incline that the People of the *Episcopal persuasion* in *Scotland* may have the same favour. Now this great Lawyer has some years ago express his sense of this matter in the General with such force of Reason, and such a winning Eloquence, as perhaps may gain upon even the *Presbyterian Ministers* themselves. I shall therefore take the freedom to Copy out some passages of it (from his Letter to M. H. F. then P. O. H. Printed Anno 1688.) as follows.

LXXXIX. [P. 13.] 'That Faith and Obedience towards God (which are only so far acceptable to him, as they proceed from a willing mind) cannot be constrain'd without an open mockerie of God, and Violence to the Rights of men, is a plain Dictate of Reason, which all times and Dispensations have acknowledged. But more especially that Gentle Spirit of the Gospel, which Christ so often owns and recommends, and whose Characters are so visible in all his own and his Apostles practices, seems to carry the thing yet a greater length. I need not put you in mind that the Gospel was not sent (as the Law) unto one, but to all Nations; that our Lord, by asserting his Kingdom not to be of this World, doth not only assure all men their Civil Rights as then by them possess'd; but in my Opinion removes its Administration further than is commonly supposed from all Secular mixtures; and that Gods Choice of the foolishness and weakness of men for its propagation (designedly and expressly to the greater Commendation of the power of

'of his Grace) doth very probably supersede much of that *Human*
 'Caution, which men have thought fit, but never with any success,
 'to add to his better *Counsel*. But undoubtedly if any man seriously
 'ponders how the *Gospel* at first set out, and how by its pure and
 'spiritual weapons, without any assistance of mens Laws, it pro-
 'spered, to the subduing of the World; and at the same time call to
 'mind that certain truth, *that every thing is best preserved by the same*
 '*Causes that produc'd it*, he will hardly be induc'd to think that
 'those exclusive Laws are indeed so necessary as is imagin'd for the
 '*Conservation and security of Religion*. For my part when I reflect
 'on plain matter of Fact, viz. that when the *Gospel* did at first get
 'footing in Cities and Kingdoms; and its *Disciples* came afterwards
 'to be persecuted by the Government & Body of the People still Pa-
 'gan,---they did not lay the stress of their *Apologies* upon the Truth
 'of their *Profession* (which they knew their Persecutors rejected)
 'but only upon their Civil Rights and *Liberties* as men; I cannot
 'but think it very unjustifiable for the same persons, or others of
 'the same persuasion (when afterwards grown more numerous and
 'powerful) to retaliat the same dealing to their Old *Adversaries*.
 'But not to press too hard upon these excluding Laws, which I be-
 'lieve many, thinking piously that Gods Gift deserved their best
 'Care, have introduced in great sincerity; I shall only add that it is
 'evident they were never enacted for the *preservation* of Religion,
 'untill Religion had first *prevailed*, and don its greatest work; so the
 'best effects they have ever produc'd, have always been either to
 'make *Hypocritical Converts*, or else to distinguish, irritate and u-
 'nitate into a *factions Obstinacy*, such as in probability would sooner
 'have yielded to a more equal & moderate Treatment. But the best
 'of it is, that tho' a *Ruling Clergy* (the worst of Politicians) have
 'always been observed to be most forward to procure such Sancti-
 'ons, yet they are still but human Laws and Expedients, and there-
 'fore absolutely at the disposal of the same powers that made them.
 '--- p. 17. It hath been the Fate of these Kingdoms, since the first
 'beginning of our Reformation, that all Parties, *Popish, Protestant,*
 '*Prelate, Presbyterian and Independent*, have in their several
 'turns both *practised persecution* and *repented their doing it*

'And now of late when the last Scene was the blackest, and Mens Troubles were further heightened by the Apprehensions of what was 'to come. It hath pleased God to raise us up a Prince, who tho' 'he be of another *perswasion*, and had (as all thinking Men must 'grant) the fairest Advantage to promote it, by pursuing only those 'methods, which he found ready disposed to his hand, yet hath 'been pleased out of his just Consideration of the true *Rights* of 'God and man, and his Tender and Fatherly Care of all his People, 'to deliver us out of Bondage, and introduce us into a state of Chri- 'stian Liberty. This, as it is His Majesties peculiar Glory denied 'to all His Predecessors, ought the rather to be clos'd withall by His 'People.

"But further yet, I would again humbly beseech you to ob- 'serve, That it is not a simple Repeal of *Tests* and of *Penal-Laws* 'that His Majesty proposes, but really and principally the Establish- 'ment of an *Equal* and fair *Liberty*, which is the only *secular* Ad- 'vantage that true Religion requires.

"P. 24. -- But tho' I confess that there is nothing more natu- 'ral, than for men to be anxiously carefull to preserve what they e- 'steeem; & in this their anxiety to judge their own way the best, espe- 'cially when either *passion* or *self interest* enter into the Delibera- 'tion; Yet considering the Experience we have had of the fruitles- 'ness of these Exclusions, and that there is nothing more becom- 'ing men professing to be assured that their Religion is Christs true 'Religion, than to rest upon the same method for its *Conservation*, 'which he, who had the Choice of all, thought only fit to make 'use of for its *propagation*; -- I can scarce forbear to wonder, that 'men should refuse the fair *Equality* proposed. Thus far Her Ma- 'jesties Advocate.

Xc. It is indeed an excellent Saying, That there is nothing more 'becoming men professing to be assured that their Religion is Christs 'true Religion, than to rest upon the same method for its *Conservation*, 'which he, who had the Choice of all, thought only fit to make use 'of for its *Propagation*. Had this been observed, *Christendom* had been 'the Glory of the Earth. But if we compare the *Way* of the sever- 'al Parties of Christians, with respect to one another, with His, we

shall find them to differ as much as *Light* and *Darkness* do from one another. His chief business was to have mens *Hearts* renewed, & to direct them to the necessary means for this, to deny themselves & take up their *Cross* and follow him; and theirs has been to have Mens *Heads* fill'd with a *Sett* of *Opinions*, and with a *Zeal* for or against some outward *Forms*: He did propagat his *Religion* with the *Spirit* of *Love* and *Charity*, for its *Essence* is such; and they would needs maintain it with the *Spirit* of *Hatred* against those who differed from them in their *Opinions* and *Forms*: He with the *Spirit* of *meekness* and *humility*; and they with the *Spirit* of *contention* and *pride*: He by taking up the *Cross*, and they by compelling others to bear it: He by *Suffering*; and they by *Fighting*: He will only have a willing people; and they will needs have a people subject to them whether they will or no: He established it only by the *Sword* of the *Spirit*; and they in the reforming & maintaining of it, will have this ushered in or backt with a *Sword* of *Steel*: He for an *Evidence* of its *Truth* laiddown his *Life* for it, and they to shew their *Faith* and *Zeal*, sacrifice the *Lives* of those whom they reckon *Enemies* to it: He did establish it by the *Light* of his *Life*, *Spirit* and *Doctrine*; and they will maintain it chiefly by the force of human *Laws* and *Sanctions*: In a word, he rely'd only upon the power of *God*; and they on the *Arm* of *Flesh*. And this contrariety of their ways to that of *Jesus Christ*, has been the *Occasion* of the *Corruptions*, *Strife* and *Divisions* of *Christendom*: Whereas the following of his *Steps* would undoubtedly bring us all to *Purity*, *Unity* and *Peace*.

XCI. That which makes every *Party*, when they have human *Force* and *Power* on their side, to allow no *Toleration* to another, is the *Conceit* they have, That, because of their *politick Establishment*, they shall never be moved. They are careful to have *Covenants* or *Tests* made, to be taken by all in *Publick Office*, and by all *Members* of *Parliament*, by which they think they have secur'd themselves from a possibility of being overturned; they think their *Houses* shall endure for ever, and their *Dwelling-place* to all *Generations*. And thus they have done in their respective *Turns*, and tho' this their way has been their *Folly*, yet their *Posterity* approve their

Sayings

Sayings, and contrive for themselves new *Etablissements*, under other Names, which in their Opinion will serve to secure them to all Generations. But manifold Experience may convince us, what *Cotweb-nets* these prove to be, which are swept away at one Brush: the Divine Wisdom being pleas'd thus to baffle all Carnal Policy, That no Flesh may glory in his Presence.

XCII. Seeing then that true Christianity is an Effect of Divine Persuasion, & not of human Force; that it is a Law of Love & Charity; that it requires those who are spiritual, to restore such as are overtaken in a fault, in the spirit of meekness; that among the several Parties of Christians so much of the *Essentials* of Christianity is retain'd, as, if rightly improved, may by the Divine Grace bring Men to Salvation; that there have been and may be sincere and true Christians in each of them; that the badge of Christianity is to bear the Cross, and not to lay it upon others; that Each Party desires *Toleration* when it wants the Encouragements of the Civil Establishment; that the *not* tolerating and bearing with one another mutually has produced Effects most destructive of Religion, and of the peace and quiet of the State; that the way of uniting all into one by obliging all to receive and believe our Set of Opinions and conform to our Forms, has encreas'd the Divisions instead of lessening them. In fine, that a prudent and friendly *Toleration* would sweeten mens spirits, calm their Passions and Prejudices against one another; open their Ears to Discipline and mutual Instruction, their Eyes to discern and consider each their own Faults, and their Hearts to embrace their Brethren in Christian Love; upon which an External Union would easily follow, in a publick Communion in the same Offices of Religious Worship; and each party would be disposed to lay aside what they found offensive to others; and not to be stumbled at the different Rites of others, more than at the different fashions of their Garments; but to joy in the same Religious Offices, and in the Adoration and worship of the same true God, as they had opportunity: Certainly all those who have a true Concern for the Religion of Jesus Christ, for the Common Good of all Mankind, and for the peace and prosperity of their Country, more than for the Bigotry of a Party; will heartily concur to promote a Thing so useful for such excellent Ends.

XCIII. I know the advancing of such a Proposal will give offence to many: but Time and Experience having made us sensible of the Mischief of other Measures, we may now be disposed with less prejudice to weigh and consider this. Neither is it mentioned with respect to the Civil Powers, who know best themselves what is fit & necessary for the publick peace & good; but it is address'd to the several parties of Religion among us, that their respective Guides & Leaders may be perswaded themselves & perswade those who are under their Care, to treat the other differing Parties with the spirit of Meekness & Love. And if there be any thing offensive in it, it is not to be imputed to those of the Episcopal Perswasion to whom it is address'd as well as to others; but all the blame is to be laid upon the Writer, who therein has spoke out only his own Genuine Sentiments.

XCIV. If in the mean time, instead of being zealous for our respective Parties, we would all sincerely labour to become true followers of Jesus Christ, all our differences would quickly vanish, and we would hear his voice saying, *What is that to thee? follow thou me. And this is the way, walk ye in it.*

So long as the respective Parties are void of the Love of God and of the Love of their Neighbour, of Humility, & in one word, of the Spirit of Jesus Christ, and do not seriously aspire after it; whether the Schisms be heal'd or widened, will be of little regard in the sight of God. *let the Dead bury their Dead, but Go thou and preach the Kingdom of God.* Luc. 9. Were we endued with true Humility we would soon discern on all sides the equity or iniquity of our own Positions, Impositions and Demands, and all would be quickly reduc'd to peace and order; whereas without this, representations of faults and evils are often done with bitterness, and entertain'd with hatred and indignation against those who make them: so long as they are void of the Spirit of Christ, the civil powers being less prejudiced, and following the Things that make for Peace, may compell them to some Order, but that is merely political, and will not be lasting. But did the Ministers of Religion on all sides, labour to be true Disciples of J. Christ themselves, to be meek and lowly in Hearts; and to have the People endued with the same Spirit, bene would come to us bene, and his Spirit would make them live; and *speaking the Truth in Love, we may grow up into him in all things, which is the Head, even Christ.* May his mighty power appear in raising us thus from the Dead. *O send out thy Light and thy Truth, let them lead us, let them bring us to thy holy Hill, and to thy Tabernacles.* AMEN.

FINIS.